BIBLE BAPTISMA

D. G. McDONALD

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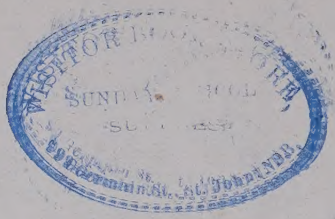

BIBLE BAPTISMA

AND ITS

QUALIFICATIONS,

VERSUS

REV. J. LATHERN'S "BAPTISMA."

Elisha Payson
Digby N.S.

By D. G. McDONALD,

PASTOR OF THE BAPTIST CHURCH,
CHARLOTTETOWN.

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PREFACE.

LESS than one year ago the writer was called upon to defend the Truth, relative to the subject of Baptism, from an attack made upon it by the Rev. Isaac Murray, D.D., Presbyterian Minister. By the discussion that had then taken place, many, who were before that time groping their way through the mists of Judaism, were enabled to come to, and rejoice in, the light of "the gospel of Jesus Christ." Others saw but enough of the light to make them uncomfortable, and some of these, instead of going to "search the Scriptures" for themselves, and asking for light and wisdom from Him who opens the understanding of His followers "that they may understand the Scriptures," went to their minister for light, and behold the result! "Baptisma; A Three-fold Testimony: Water Baptism, Spirit Baptism, and the Baptism of Fire. By Rev. John Lathern," dedicated "to the young people of his [my] charge . . . . the *substance* of which, from the pulpit, was first addressed to them." The following work is a review of "Baptisma," together with a few strictures upon the authors recommended by it.

Fidelity to the truth compelled the writer to make some exposures in this review, and often to contradict the statements of his neighbour; duties by no means pleasant, and that will likely be displeasing to some of the readers; but he would ask such to examine well the controverted points,

and weigh them in the balances of God's truth ere he passes judgment. From those who will calmly, candidly, and prayerfully do this, the writer fears nothing. To those who will pass judgment without thought, (and these are they who will find fault) he would simply say that the approbation of Jesus is infinitely more desirable than theirs, and "if I yet pleased men, I should not be the servant of Christ." (Gal. 1: 10).

The reader will see that every statement made is proved by clear and unmistakable reference to the Word of God, and sustained by quotations from pious and learned men of the various Pedo-baptist communions. It is true that many of the authors quoted are not consistent. While commenting on passages that are so clear and conclusive as not to admit the thought of a contrary view (*e. g.*, "Buried with Him in baptism . . . . we also should walk in *newness of life*." Rom. 6,) they acknowledge faith to be prerequisite to baptism, and *immersion* to be the act commanded by Christ and practised by the apostles; yet wherever they meet any passage that *appears* to give room for the shadow of anything approaching an argument in favor of the innovation of infant sprinkling, they dwell upon it and advance it in support of the practice which, though of human origin, they are unwilling to give up because of the prejudice of their early education.

To justify the above statement the writer will quote from Mr. Lathern's chief evidence—The Rev. John Wesley. On Matt. 3: 6, Mr. Wesley says: "Such prodigious numbers could hardly be baptized by immersing the whole bodies. It seems therefore that they stood in ranks on the edge of the river and John, passing along, cast water on their hands or faces."

Mr. Wesley renders Acts viii: 38, "*they went down both into the water*," and in his note adds: "It does not follow that

he was baptised by immersion, the text neither affirms nor intimates anything concerning it." Yet he translates the 38th verse as above, and the 39th he renders correctly, "and when they came up *out of* the water."

On Rom. 6, he makes the following comment: "Buried with Him—alluding to the *ancient manner of baptizing by immersion*," and on Col. ii: 12, "Which he wrought in you when you, as it were, were buried with him in baptism," and adds that the "Ancient manner of *baptizing by immersion* is as manifestly alluded to here as the other manner of baptizing by sprinkling or pouring of water in Heb. x: 22." And when we turn to Mr. W.'s notes on Heb. x: 22, to find "the other manner of baptizing by sprinkling or pouring of water" that was said to be taught here, we find nothing in support of it either in his translation or notes. He simply says: "Our bodies *washed with pure water*, all our conversation spotless and lowly, which is far more acceptable to God than all legal sprinklings and washings."

Such is a sample of Pedo-baptist testimony on the doctrine of Baptism—drawing comfort from every passage that has any semblance to their pre-conceived theory, and at the same time frankly acknowledging the *immersion* of BELIEVERS to be APOSTOLIC.

The writer does not doubt the sincerity of many of those men, but sincerity in error does not change error into truth. The reader can see, by referring to pages 40 and 41 of this work, an attempt made by some of those authors to justify the *change* from immersion to sprinkling and pouring; and can judge for himself whether the reasons given *will* justify so wide a departure from the Word of the living God.

It may be surprising to some to see so large a book written as a review of so small a work as "Baptisma," but an explanation is at hand. "Baptisma" consists of unsupported assertions with neither argument nor proof, and which do not need

much knowledge on the part of him who makes them, nor yet much space on the paper which contains them, *e. g.*, on a *single* page of his little work Mr. Lathern gives what he calls a "*resume* of the principal patristic evidence" in favor of infant baptism, quoted from "the learned and valuable work by the Rev. W. H. Withdrew, M. A." To *reply* in this style would be simply to say—no—where our author says—yes; but there would be *no argument* there; and to him who wants truth and argument to support that which is pressed upon his attention, a review of "Baptisma," occupying no more space than "Baptisma" occupies, would be of but little more value than "Baptisma" itself. The writer, knowing that many are anxious to know the truth and ready to embrace it, has, first of all, removed out of the enquirer's way those unsupported and disconnected assertions, with which "Baptisma" abounds, and, secondly, built beside the ruins pillars of truth supported on every side by the Word of God, and acknowleged by the learned pious of every age in various communions. Let the reader carefully compare every statement with the Scriptures to which he is referred, and if it be not sustained by the "truth as it is in Jesus," reject it; but if it be sustained by a "Thus saith the Lord," reject it not, however uncongenial to your preconceived opinions, "but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God."

It is sad to see such difference of opinion in the family of God. It cannot be pleasing to the Eternal Father, for "God is not the author of confusion:" it cannot be pleasing to Christ, for He prayed "that they all may be one:" it cannot be pleasing to the Holy Spirit, for He inspired Paul to say that "there is *one body* [Church] and *one Spirit* even as ye are called in *one hope* of your calling; *one Lord, one faith, one baptism, one God* and Father of all," etc.—(Eph. iv: 4–6.) (That the "one body" means the church is clear

from Col. i: 24, and other Scriptures.) By the operation of the "one Spirit," in connection with the word, sinners are *called* in "one hope" of salvation through the "one faith" in the "one Lord," and by the "one baptism" are initiated into the "one body," and thus become *obedient* children in the *one* family of the "*one God* and Father of all, who is above all and through all and in you all."

Dear Christian reader, would not loyal adherence to the above truth, in its beautiful simplicity, soon bring about the happy union in the family for which our blessed Lord so earnestly prayed: "That they all may be one," etc.?—John xvii: 17. With the earnest desire that this object may be promoted, the writer now commends this work to the candid attention of his readers, and especially to the favour of Him whose glory he desires to advance; that through His blessing on its perusal "He will guide them into all truth."

THE AUTHOR.

CHARLOTTETOWN, P. E. ISLAND,
APRIL, 1878.

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A LIST OF AUTHORS QUOTED,

GIVING THE DENOMINATION TO WHICH EACH RESPECTIVELY BELONGS.

ALFORD, DEAN	Episcopalian,
ALTING, DR. J.	Presbyterian,
ANTHON, CHARLES	Episcopalian,
AUGUSTINE	A Father of the 4th Century,
AMBROSE	Latin Father died A. D. 397,
ATHANASIUS	Greek " " " 373,
BARNES, ALBERT	Presbyterian,
BAXTER	do.
BEECHER, DR. ED.	Congregationalist,
BURDER, DR.	do.
BLOOMFIELD, DR.	Episcopalian,
BEZA	Presbyterian,
BEDE	Roman Catholic,
BOSSUET, BISHOP	do
BRENNER	do
BOOTH	Baptist,
CALVIN	Presbyterian,
CAMPBELL, PROF. GEORGE	do.
CARSON,	Baptist,
CAMPBELL, DR. JOHN	Independent,
CAVE, DR. WM.	Episcopalian,
CHALMERS, THOMAS	Presbyterian,

CHILLINGWORTH . . . . . Episcopalian,
CLARKE, DR. ADAM . . . . . W. Methodist,
CRANMER, ARCHBISHOP . . . . . Episcopalian,
CHASE, DR. . . . . Baptist,
CONANT, DR. . . . . do.
CONYBEARE & HOWSON, ... Episcopalian,
CURRIE, DUNCAN D. . . . . W. Methodist,
CHRYSOSTOM . . A Greek Father, died A. D. 407,
CYRIL . . . . " " " " 386,
CYPRIAN . . . A Latin Father of the 3rd Century,
DALE, J. W., D.D. . . . . Presbyterian,
D'AUBIGNE, DR. MERLE . . . . . do.
DAGG, J. L., D.D. . . . . Baptist,
DITZLER, DR. JACOB . . . . . W. Methodist,
DODDRIDGE, DR. PHILIP . . . . Independent,
DWIGHT, DR. TIMOTHY . . . . Congregationalist,
ERASMUS . . . . . Roman Catholic,
FRITZSCHE . . . . . Lutheran,
GRAVES, DR. . . . . Baptist,
GESENIUS . . . . . Lutheran,
GREGORY OF NAZIANZUS, A Greek Father, died A. D. 390,
HISCOCK T., D.D. . . . . Baptist,
HOVEY, ALVAH, D.D. . . . . do.
JAMES, JOHN ANGEL . . . . Congregationalist,
KITTO, DR. . . . . Episcopalian,
LIGHTFOOT, DR. . . . . Presbyterian,
LANGE, PROF. . . . . Lutheran,
LIDDELL & SCOTT . . . . . Episcopalian,
LUTHER, MARTIN . . . . . Reformer,
MATTHIÆ . . . . . Lutheran,
MAIMONIDES . . . . . A Jewish Rabbi,
MEYER . . . . . Lutheran,
MOSHEIM, DR. J. L. . . . . Lutheran,
NEANDER, DR. J. A. W. . . Evangelical Protestant,

Olshausen, Herman, D.D.	Evangelical Protestant,
Pin, Du	Roman Catholic,
Robinson, Dr. (Lexicographer)	Presbyterian,
Robinson, R.	Baptist,
Rosenmuller	Lutheran,
Rue, De La	Roman Catholic,
Scott, Thomas	Episcopalian,
Schaff, Dr. Philip	Presbyterian,
Schluesner	Lutheran,
Stoughton, Dr. J.	Congregationalist,
Stewart, Moses	do.
Taylor, Bishop	Episcopalian,
Towerson, Dr.	Presbyterian,
Tertullian	A Latin Father, died A.D. 220,
Valpey	Episcopalian,
Wardlaw, Dr.	Congregationalist,
Wall, Dr.	Episcopalian,
Wesley, John	Father and Founder of Wesleyanism,
Whitby, Dr.	Episcopalian.

ERRATA.

On page 19, line 18, for "Matthiel, read *Matthiæ.*
" 21, " 29, " "to Alcibiades," read *by* Alcibiades.
" 24, " 15, " "Matthial," read *Matthiæ.*
" 38, " 25, insert *than* after "evident."
" 43, " 21, " " after "John."
" 68, " 32, " *the* " "are."
" 86, " 11, omit *placed* after "is."
" 94, " 6, insert " after "to."
" 190, " 29, for "renaseuntur," read *renascuntur.*
" 191, " 29, " "unto," read *into.*

PART I.

MODE OF BAPTISM.

CHAPTER I.

THE RELATIONSHIP BETWEEN THE BAPTISM OF JOHN AND CHRISTIAN BAPTISM.

IN reading our author's work the first thing to attract our attention is his effort to separate the baptism of John from any connection with the Gospel dispensation, in the following words: "It is important to remember that John's baptism was not Christian baptism. In regard to the nature and mode of administration there has been continued discussion; but the baptism of John is of no authoritative obligation in the Christian Church," *page* 10. He refers to the re-baptizing of the Ephesian disciples, as recorded in Acts xix: 1–6, and calls this "positive proof of the insufficiency of the baptism of John, as a compliance with the initiatory rite of the Christian Church." Why so anxious to separate John's baptism from the Gospel dispensation, if his baptism was administered by pouring or sprinkling, as our author affirms? The reason is evident—as a perusal of the pamphlet will clearly show. An inward consciousness that the position taken could not be sustained; and the statement in the above quotation is made as a retreat into which to fly when all attempts to hold the position taken would fail. Very frequently do the advocates of sprinkling and pouring take refuge under this covert when compelled to acknowledge John's baptism to be immersion.

"Well, what of it," is the reply often given, "although John did baptize by immersion; although our Saviour was baptized by immersion; John's baptism was not Christian baptism, and therefore no example for us to follow." Let the reader pause a moment, and read carefully the following passages: "There was a man *sent from God* whose name was John." "He that *sent me to baptize* with water," &c.—John i: 6–33. "The law and the prophets were *until* John; since that time the *Kingdom of God* is preached, and every man presseth into it." See also Matt. xi: 12, 13; Matt. xii, 28. "The beginning of the Gospel of Jesus Christ the Son of God; as it is written in the prophets, Behold *I send my messenger* before thy face, which shall prepare thy way before thee."—Mark i: 1, 2. The burden of John's preaching was, "Repent, for the Kingdom of Heaven is at hand."—Matt. iii: 1. Did Jesus find fault with John for preaching that "the Kingdom of Heaven was at hand?" See Mark i: 14, 15.—"Now after that John was put in prison, Jesus came into Galilee, preaching the Kingdom of God; and saying the time is *fulfilled*; and the Kingdom of God is at hand; repent ye and believe the Gospel." "The Kingdom of God is come *upon you*," &c.—Luke ii: 20.

To my mind the connection between the dispensation of John (so called) and the Gospel dispensation is that of dawn to the shining of the sun; and who will say that there is not an inseparable connection here! The sun arises, veiled in the mists of earth; till, at length, his power dispels all gloom, and his rays burst forth, growing brighter and brighter, until he reaches his mid-day splendour. The preaching of John was the *dawn* of the glorious day of Christianity. In the personal ministry of our Saviour "the Sun of Righteousness arose," but the mists of prejudice were so dense upon the minds of the people—even the disciples—that His brightness did not fully appear unto them until the "rushing

mighty wind" at Pentecost scattered all clouds, and filled their minds with noon-day brightness. But is not the dawn a part of the day? Certainly Mark thought so, when he called the preaching of John "the *beginning* of the Gospel of Jesus Christ."

The old dispensation was the star or moonlight: "The voice of one crying in the wilderness" ushered in the dawn of day; then appeared the "Light of the world," bringing the dawn to its meridian brightness. The prophets were the stars, and brightly did some of them twinkle,—Isaiah especially. John the Baptist was the dawn that more clearly bespoke the near approach of the Rising Sun, bearing to the latter the proper relationship, and hiding by his light the stars of night. "What went ye out for to see? a prophet, yea, I say unto you, much more than a prophet. Among them that are born of woman there hath not arisen a greater than John the Baptist;" while the Saviour, Himself, was the Sun of Righteousness, whose rising hid in comparative darkness both the star-light and the dawn. "He must increase; but I must decrease." "There was a man sent from God whose name was John. The same came for a witness to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to *bear witness* of that Light. That was the true Light which lighteth every man that cometh into the world." But is it not said, that "he that is least in the Kingdom of Heaven is greater than John?" True! the least of the apostles,—the direct rays of the Saviour's glory is greater than John,—the strongest light of the dawn. John the Baptist's dispensation bears the same witness to the Gospel dispensation that the dawn bears to the rising sun. John the Baptist's dispensation has the same connection—inseparable connection—with the Gospel dispensation that the dawn has to the noonday. The light of dawn is lost amidst the rising,

though beclouded sun; but it is still the same light. I venture to assert that any mind clear of prejudice, that will study carefully the following passages, together with those already quoted,—Matt. iii: 1–12; xii: 9–14; xxi: 25, 26; Mark i: 1–8; Luke iii: 1–18; vi: 27–30; John i: 6, 7, 22–28; iii: 23–30,—*must see* that there exists between the preaching and baptism of John, and the Gospel dispensation, a connection that cannot be severed without doing violence to plain truth—indeed that the preaching and baptism of John were the Gospel dispensation in embryo. Let him who attempts to sever them, in order to sustain a feeble cause, "take heed lest he be found fighting against God." Surely God, in His word, has joined them together; and "what God has joined together let not man put asunder." The law and the prophets were *until* John; *since then the Kingdom of God* is preached, and all men press into it."—Luke xvi: 16.

A few Pedo-Baptist testimonies will have weight with some upon whose ears my words may fall lightly.—

Dr. Adam Clarke, LL. D., F. S. A., &c.: the able commentator and acknowledged expounder of the views of our author's Church.— "*The beginning of the Gospel.* It is with the utmost propriety that Mark begins the Gospel dispensation by the preaching of John the Baptist, he being the *forerunner* of Jesus Christ, and the first proclaimer of the incarnate Messiah."—*notes on Mark i: 1.* Again, on Matt. iii: 15, speaking of John's Baptism he says, "But was this an *ordinance?* Undoubtedly it was the *initiatory* ordinance of the Baptist's dispensation. Now as Christ had submitted to *circumcision*, which was the initiatory ordinance of the Mosiac dispensation, it was necessary that he should submit to this [Baptism] which was instituted by no less an authority, and was the *introduction* to his own dispensation of eternal mercy and truth."

THOMAS SCOTT; "This was in fact the beginning of the Gospel, the introduction of the New Testament dispensation, the opening of the glad tidings relating to Jesus Christ, the anointed Saviour, the incarnate Son of God, according as it had been foretold by the prophets."—Mark i: 1.

CALVIN, the father and founder of Presbyterianism: "Hence also it is very certain that the ministry of John *was precisely the same* as that which was afterwards committed to the apostles, for their baptism was not different, though it was administered by different hands; but the *sameness* of their doctrine shows their baptism to have been the same. But if any difference be sought for in the Word of God, the only difference that will be found is that John baptized in the name of him that was to come; the apostles in the name of him who had already manifested himself."

And may we not add that *even this difference* was removed after Christ had come and sanctified John's baptism, by submitting to it himself. John continued baptizing after the Messiah had manifested himself, and certainly he no longer baptized in the name of Him that was *to come*; but in the name of Him that *had come already;* and to whom at his manifestation, John directed the attention of all, "Behold the Lamb of God, that taketh away the sin of the world." See and study the first chapter of John; also John iii: 22-30.

Having established the sameness of the ministry of John and that afterwards committed to the apostles—the difference being only that between dawn and the clear effulgence of day—let us inquire into the difference between the *baptism* administered by John, to which Jesus Himself submitted, and the baptism administered by Jesus (through His disciples, see John iv: 1, 2,) while He was with them, and which He commanded them to administer to all willing and obedient believers, till the end of time.

As to the *act* of baptism, there was *no* difference. This

we shall show when we come to the commission. As to the design and general import, if the preaching of John was "the beginning of the Gospel,"—then was the baptism of John the *beginning* of Chistian baptism; not indeed *fully developed* but *begun*. The fact that John and the disciples of Jesus, by the authority of their Lord, baptized at the same time,—and perfect friendship existing between them, (see John iii : 22, 23, 29,)—connected the baptism of John inseparably with the final commission of our Lord. There certainly was no dispensation between the Mosaic and the Christian. "The law and the prophets were until John."—The baptism of John was Christian baptism in an incompletely developed state, yet with all its elements of character strongly marked. Surely that baptism which received the sanction and authority of the Great Founder of the Gospel dispensation, must have some vital connection with the dispensation founded by Him.

The linking together, in one sentence, of the baptism of Jesus and that of John, without *one* syllable as to any difference in the mode or the character of the subjects, makes their identity complete, the only difference being in the number baptized. "Jesus *made* and *baptized* more disciples than John."—(John iv : 1.) I shall close my remarks on this part of the subject in the language of another after having examined the arguments advanced by the great ROBERT HALL. "For one, I must have yet better arguments before I part with the idea that I have been baptized with the *same baptism* as well as partaken of the same communion, as that which my Great Master and Teacher not only instituted and enjoined, but of which he personally partook."

Our author's "positive proof of the insufficiency of the baptism of John—as a compliance with the initiatory rite of the Christian Church,"—calls for a passing notice. This "positive proof," as the reader will see on p. 10, is found in Acts xix: 1–4.

Our author would have his readers believe that every one baptized by John must be re-baptized ere he could be fellowshipped in the Christian dispensation. Is this a fact? Was the Founder of it, our blessed Lord Himself, re-baptized? Have we any record that ever any one baptized by John was re-baptized? Did our Lord baptize again those baptized by John? We read that "He made and baptized *more* disciples than John,"—but we cannot read that He baptized those whom John baptized.

Can our author prove that those Ephesian disciples were ever baptized *by* John?

The record seems to me to be against it. Let it be remembered that John was dead about twenty-five years before those disciples met Paul. Let it also be borne in mind that these men said that they had "not so much as heard whether there be any Holy Ghost." The reader by turning to John's sermons as recorded by the Evangelists, can easily see that no person, having ears to hear, could hear John preach and be baptized by him and afterwards say, I have "not so much as heard whether there be any Holy Ghost." To me it is evident that those persons were never baptized by John although they were baptized "*unto* John's baptism,"—neither did they understand the first principles of the Gospel that John preached, nor receive the instruction that John gave his disciples previously to their baptism. Therefore it was that they were re-baptized by Paul. Would it not be well for those who baptize (so-called) those who know not "whether there be any Holy Ghost,"—and certainly cannot understand the alphabet of the religion, a proxy profession of which is forced upon them without their knowledge or consent, to re-consider this matter and act as Paul did? And would it not be well for those who are told that they were baptized at a time when they knew not "whether there be any Holy Ghost," to consider the matter and

follow the example of those Ephesians, who on being "taught the way of the Lord more perfectly" were buried with Christ by baptism."—Rom. vi: 4. Let all of the above mentioned class who love Jesus ask sincerely with regard to this matter as Paul did, "Lord what wilt *thou* have me to do."—And the reply will come "Arise and be baptized and wash away thy sins calling—having called—on the name of the Lord."—Acts xxii: 16.

CHAPTER II.

MODE OF JOHN'S BAPTISM.

WITH regard to the mode or act of John's baptism, our author undertakes to prove that it was not immersion, but pouring. His arguments we will now proceed to consider; taking them not in the order given in the pamphlet, but leaving none untouched.

First. The sprinklings of the old economy are called upon, to help in his attempt to keep John's disciples and our blessed Lord out of the water. Quoting the "*diapharois baptismois*,—divers washings,"—spoken of in Heb. ix: 10, he goes back to look for those in the Old Testament, and finds out that they are all sprinklings. One passage quoted is as follows: "And he shall *sprinkle* upon him that is to be cleansed from the leprosy, seven times, and shall pronounce him clean," etc. Let the reader, instead of stopping at the "etc," take his Bible and read on a little farther: "And he that is to be cleansed shall wash his clothes and shave off all his hair and *wash himself in water*, that he may be clean."—Lev. xiv: 6–8. Compare Lev. xvii: 15, 16, "And every soul that eateth that which dieth of itself . . . . he shall both wash his clothes and *bathe himself in water* . . . . and if he wash them not, nor bathe himself, then he shall bear his iniquity." See also Lev. xv. "Wash his clothes and *bathe himself in water*," as the last ceremonial act to be

performed by the unclean, is found no fewer than *eleven* times. Compare also the acts of cleansing unclean vessels by the Jews, to which reference is made in Mark vii: 4, —"washing of pots," &c. Lev. vi: 27, 28.—"And when there is sprinkled of the blood thereof upon any garment, thou shalt *wash* that whereon it was sprinkled in the holy place; but the earthen vessel wherein it is sodden shall be broken; and if it be sodden in a brass pot it shall be both scoured and *rinsed in water.*" See also Lev. ii: 32.—"Put into water," and Numbers xxxi: 23. One more reference and we shall give our comment. "For an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel, and a *clean person* shall take hyssop and dip it in the water and sprinkle it upon the tent and upon all the vessels and upon all the persons that were there . . . . and the clean person shall sprinkle upon the unclean on the third day and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and *bathe himself in water* and shall be clean at even."—Numbers xix: 17–19.

This passage, last mentioned, seems to me to teach a great and *vital* truth, which the reader would do well to consider. Is not the necessity of the purification of our hearts from sin typified by the "*clean* person" sprinkling "upon the *unclean*" "the water of purification?" And is not the outward profession, made in his baptism by the person thus cleansed, typified by the "bathing of himself in water?" The "clean person" is a type of God, to whom alone the term is fully applicable: the "unclean person" is a type of the sinner in his natural state; and the "water of purification" is a type of the precious blood of Christ.

Thus God by his Spirit applies the "Blood of Sprinkling" to the guilty conscience of the seeking sinner, and purifies his conscience from the *guilt,* and his heart from the *power*

of sin. This is the true meaning of Ezekiel xxxvi: 25.—"Then will I sprinkle clean water (or water of cleansing) upon you, and *ye shall be clean* from all your filthiness and from all your idols will I cleanse you." No reference under Heaven is made to baptism here. God reserves to himself the power and privilege of doing this glorious work. "Then will *I* sprinkle . . . . and ye shall be *clean*." Does the water of baptism "cleanse from all filthiness?" When the "blood of sprinkling" is thus applied to the sinner, by Divine grace, he should be bathed in the waters of baptism, and by this act received into the visible Church of the Lord.

In this light we understand the words of Paul in Heb. x: 22: "Let us draw near with a true heart in full assurance of faith, having our *hearts sprinkled* from an evil conscience and our *bodies washed* with pure water."—*leloumenai to soma hudati katharo.*

Cleansing by the *blood first; bathing* in the water next.

Dr. Doddridge paraphrases the passage thus: "And this is indeed our case if we are true Christians; our hearts are thus sprinkled by the cleansing and purifying blood of Jesus; as well as our *bodies in baptism washed in pure water* intended to represent our being cleansed from sin."

A word upon "*diapharois baptismois*"—divers baptisms—"divers washings," in our version. Suppose this had been written diapharois rantismois—divers sprinklings—would any one ever suppose that any of these *sprinklings* was performed by immersion? *Never.* It would be just as reasonable, my reader, to suppose this as to suppose that any of the immersions here mentioned was ever performed by sprinkling. The divers immersions here mentioned are evidently the immersion of "divers" persons and things at *divers* times, under *divers* circumstances, and for divers kinds of uncleanness. Some say that Paul has informed us in the

context that some of these baptisms were performed by sprinkling. Not so; he mentions "the sprinkling of the ashes of an heifer sanctifying to the purifying of the flesh." He classifies the various rites under four heads: first, meats; second, drinks; third, divers immersions; fourth, carnal ordinances, or ordinances concerning the flesh. Under the last of these heads "the sprinkling, which sanctifieth to the purifying of the flesh," was evidently included.

That the divers immersions here mentioned refers to the immersion of divers persons, things, &c., as mentioned above can easily be determined by a reference to the passages above, quoted from the Old Testament. To say that some of these *washings* (immersions) were performed by sprinkling is absurd. Let us try this reasoning by the test of logic:

Baptism is a washing,
Sprinkling and pouring are washing,
Ergo, sprinkling and pouring are baptism;

Sprinkling is a washing,
Pouring is a washing,
Ergo, sprinkling is pouring;

Pouring is a washing,
Immersion is a washing,
Ergo, pouring is immersion;

Immersion is a washing,
Sprinkling is a washing,
Ergo, immersion is sprinkling;

Man is an animal,
A goose is an animal,
Ergo, a man is a goose;

Such reasoning is illogical, absurd; and when such logic is needed to defend sprinkling and pouring it is time that every one should see it, give up the vain attempt and accept the

Scripture mode—*Immersion.* Let us now take the proper view of the passage and try it by the same test, "Diapharois Baptismois,"—*Baptismois* comes from baptizo, which never, either in classic or New Testament Greek, means to pour or to sprinkle, or "to wash, except by consequence,"—BEZA.

Baptismois never means sprinklings,
The passage reads divers *baptismois*,
Ergo, it cannot read divers sprinklings,

Baptismois never means washings, except as a consequence of the immersion,
The passage reads divers *baptismois*,
Ergo, it cannot read divers washings except as these washings are a consequence of the immersion;

Immersion is *essential* to the meaning of *baptismois*,
The passage reads divers *baptismois*,
Ergo, divers immersions is essential to the meaning of the passage.

(For meaning of *Baptizo* see every standard Lexicon extant, and every passage in Greek literature where the word is used in its *primary* sense.)

To sustain the statement that "divers washings" means washings or immersions of divers persons and things for divers kinds of uncleanness, I shall record a few testimonies.

DR. KITTO: "The Mosaic law recognizes *eleven* species of uncleanness for positive defilement." Having described some he says "In this the *body is wholly immersed*: not a single hair must be omitted."

DR. J. ALTING, a learned Presbyterian: "*Washings*, the Apostle calls *diapharois baptismois*, that is various immersions, for *baptismois is immersion*, since the whole body is immerged; but the term is never used concerning aspersion. The Seventy use *Bapto* and *Baptizo* for *taval*, *be dipped*, *be dipped*

into, be immerged, whence *baptismois* with the Hebrews is called *tabelah.* The word *hazza, be sprinkled* they never translate *Baptizo*, because it signifies more than is expressed by the Hebrew term; but instead of it they use *rhaino, rantizo, &c., to sprinkle.* The verb *rahatz, be washed*, is frequently used either alone or with the addition of the word *flesh*, and the *whole flesh* which is baptism. It is often used in connection with the washing of the clothes, whence the Jews observe that whenever a command occurs for washing the clothes, the washing of the whole body is either added or understood.

"Further: those Jewish baptisms were manifold; as of the high priest, (Lev. xvi: 4) of the priests at their consecration, (Ex. xxix: 4, Lev. viii: 6) . . . . of all Israel when the covenant was to be promulgated, (Ex. xix: 10–14) especially of those who were defiled by the carcass of an unclean animal, (Lev. xi:) by the leprosy (Lev. xiv:)" etc., *Opera, tom. in Com. in Epis. ad Heb.*, p. 260.

MAIMONIDES, a Jewish Rabbi, than whom no one is better authority on the case in point; of whom the *Encyclopedia Americana* says "He was physician to the Sultan Saladin, under whose protection he established a celebrated seminary at Alexandria. He wrote many works. The Jews called him the *Doctor*, the great *Eagle*, the *glory of the West*, the *light of the East*, and considered him inferior only to Moses." Born at Cordova in Spain, 1139 A. D. I shall close this argument with his support. "Wherever in the law washing of the clothes or of the flesh is mentioned it means nothing else than dipping of the whole body in a laver; for if a man dips himself all over except the tip of his little finger he is still in his uncleanness."—*Hilchoth Mikva* Ch. 1, § 2.

In another place he says "Every one that is baptized (as they were coming from the market) must immerse the whole body."

Dr. Lightfoot, (as quoted by Dr. Adam Clarke at the end of his notes on Mark) quotes Maimonides as authority and gives his own opinion as follows: "That the baptism of John was by *plunging* the body, after the same manner as the *washing* of unclean persons and the baptism of proselytes, seems to appear from those things which are related of him," &c.

Please notice that the "*plunging* the body," and the "*washing* of unclean persons," are identical.

Thus have we proved, and sufficiently sustained by the indisputable authorities above quoted, that "*diapharois baptismois*,"—divers washings—are not sprinklings, but immersions, notwithstanding the statement of our author on page 57, and the quotation there from Dr. Beecher.

This statement and quotation only affirm that *Rahatz* means to wash. So say I. But *Rahatz* does not mean to sprinkle, and Maimonides, as quoted above, says that "*Wherever* in the law *washing* of the clothes or of the flesh is mentioned, it means nothing else than *dipping of the whole body in a laver*."

CHAPTER III.

MODE OF JOHN'S BAPTISM.—CONTINUED.

THE next attempt made by our author to rob John's baptism of its essential act *(immersion)* is as follows: having quoted a few passages from the Old Testament, where sprinkling, pouring and flooding are mentioned, he labours to show a shadow of an argument from a supposition that where the words used denote abundance, "calamity" is meant; but where raining or pouring is mentioned, it is "*Always blessing and never calamity*, always salvation and never destruction."—See pages 14, 16, 17. Let the reader take the above quotation *cum grano salis*, or better still, let him turn up the following passages: Gen. xix: 24, "And the Lord *rained* upon Sodom and upon Gomorrah brimstone and fire from the Lord out of Heaven." "*Always blessing and never calamity.*" Is it so? Isaiah lxiii: 3.—"For I will tread them in mine *anger*, and trample them in my *fury*, and their blood shall be *sprinkled* upon my garment," &c. "*Always blessing and never calamity.*" Is it so? Isaiah xi: 25.—"Therefore he hath *poured* upon him the fury of his anger," &c. "*Always blessing and never calamity.*" Is it so? Jer. vii: 20.—"Therefore thus saith the Lord God: Behold mine anger and my fury shall be *poured* out upon this place, upon man and beast," &c. "*Always blessing and never calamity.*" Is it so? In connection with

the terrible thunder storm and flying of arrows that God sent upon the Egyptians in the hour of their destruction, the *pouring out of water* is mentioned. See Ps. lxxvii: 27.

It is not at all necessary for us to go back to the figurative language of a superseded dispensation to prove the requirements of the plain Gospel ordinance of Christian baptism, either as to the character of its subjects or the act or mode of its administration. The New Testament, to which it exclusively belongs, is sufficiently explicit; otherwise Moses was more faithful as a lawgiver in the Old economy than Jesus is in the New. Much less necessary is it to make assertions such as that just now exposed,—assertions that show on the part of those who make them either a melancholy ignorance of the Word of God, or a desire to prevent the enquirer from coming to the simplicity of the truth. That view of a Gospel ordinance that cannot be sustained by the New Testament Scriptures cannot be in harmony with the mind of Christ, and should be abandoned by all who desire to "keep the ordinances as they were delivered unto us."

CHAPTER IV.

ARGUMENT ON EN HUDATI—WITH WATER—CONSIDERED.

OUR author endeavours to build his next argument on the phrase "*with water—en hudati*,"—making *hudati* "the dative of the instrument," rather than of the *element*, in the following words: "'Baptism *with* water,' the phrase of John the Baptist, in this testimony, carries with it the force of instrumentality, and implies therefore the application of the baptismal element to the subject. It has been claimed in discussion on this question that the words in the Greek text, *en hudati*, ought to have been rendered, *in water*. The preposition in this connection, however, *governs the dative of the instrument*, and has been rendered in our version with propriety and with grammatical accuracy." —*page 10.*

If our author does not understand the "grammatical" construction of the Greek language, he should not attempt a criticism. If he *does*, he must know that the above construction cannot be sustained.

Here at the outset I shall give the criticism of one of the ablest and most critical commentators of Germany—MEYER, (Lutheran) on Matt. iii: 11; "'I indeed baptize you *with* water,' &c., *en* is in accordance with the meaning of *Baptizo* (immerse) *not* to be understood instrumentally, but, on the *contrary* as *in*, in the sense of the *element* wherein

the immersion takes place."—Dr. Conant; "*Baptizein*," (original text given) p. 156. You see, reader, that one of these critics flatly contradicts the other, and neither one is a Baptist. Who is the best authority on Greek criticism? Judge ye!

The fact is that the Rev. Mr. Lathern's criticism on this passage cannot be sustained by grammars; cannot be sustained by lexicons; cannot be sustained by usage either in classic or New Testament Greek; and consequently will not be sustained by commentators who understand the Greek language.

The standing rule with all grammarians is that with verbs denoting motion or rest in a place; when time *when*, place *where* or *element* in or *within* which anything is or is done the object must be put in the dative, usually with, but often without the preposition; if *without* the preposition, *en* is understood, and the rendering must be *in* or *within*. See Matthial, Winer and Kuhner. I have before me an excellent work called "Handbook to the Grammar of the Greek Testament," by Samuel G. Green, of Rawdon College. A sentence from the preface will add weight to its authority, "The work has been carefully revised throughout, in MS. by the Rev. Dr. Jacob, late Head Master of Christ's Hospital, author of the *Broomsgrove Greek Grammar* and other classical works; and in the proof sheets by Rev. R. B. Gridlestone, M. A., Editorial Sup't of the B. and F. Bible Society, and by the Rev. T. G. Rooke, B. A., of Frome."

The primary sense of *en* is given by the "Handbook," thus:—

"*en*, *in*, of time, place or element; *among*,
"*en*, *in*, correlative with *eis* and *ek*,
"1. of place, *in*; so *within*, upon, at.
"2. *among* with plurals or collective nouns,
"3. The *en* of investiture *in* or *with*,

as when we say, "The generals came *in* their sword, the peers *in* their nobles. The Greek of the New Testament extends this use of the preposition to accompaniments which do not literally invest."

The first two examples given in "The Handbook," of this "*en* of investiture," are the two quoted by our author on page 11 of his pamphlet. First, "*en macharia*," Luke xxii: 49, which Mr. Green translates "*in the sword*," see above "the generals came *in* their sword," *i. e.* in the power of the sword or in the spirit of a warrior. Second example, *en rhabdo eltho pros humas, e en agape pneumati te praotetos*, shall I come unto you with a rod or *in* love and *in* the spirit of meekness? The meaning of the apostle certainly is, shall I come to you in the spirit of anger signified by a "rod," or in the spirit of love, &c? and this rendering of *en* the *Handbook* calls the "en of investiture," a clear example of the fact stated above. "The Greek of the N. T. extends this use of the preposition to accompaniments which do not literally invest," "in the sword," "in a rod," "in love," "in the spirit of meekness." Greek grammars *will not* sustain the translation "*with* water." Second, lexicons will not sustain the translation of *en hudati*, *with* water. One sentence will settle this matter so far as lexicons bear upon it. *There is not an acknowledged Greek lexicon extant that gives* WITH *as the* primary, literal meaning of *en*. And further; the lexicons give no other word whose primary, literal meaning is *in*. If *en* does not primarily mean *in*, the whole vocabulary of the Greek language is without a word that does.

The truth of these statements can be tested by every one who can read the Greek alphabet. The preposition *en never* means *with* either in classic or New Testament Greek, only when something in the context *attracts it from its native signification;* and then the construction is termed "*en* of investiture."—See Handbook to G. of G. T., p. 261.

This we shall further eludicate when we come to its *usus loquendi.*

Third, usage does not sustain, either in classic or New Testament Greek, the translation "*with* water."

I shall give a few examples of the use of *en* with *baptizo* in classic Greek. My examples are selected from the very excellent and learned work, "Baptizein; its meaning and use," by Dr. Conant,—a man acknowledged by all as an eminent scholar.

I shall first give one example from the writings of Basil, (the great,) where the preposition *en* is *written* in the text, "*hoti hosper ho sideros baptidsomenos* EN *to* PURI *anadsopuroumeno hupo pnumatos, &c.*, that as steel immersed (baptized) *in the fire* kindled up by the spirit, (wind,) &c." —Conant, ex. 80.

The reader can clearly see that the only way in which this passage can be rendered *with* fire, is with the idea of being *entirely* enveloped in the flame; *just so*, the *only* way in which the passage in Matt. iii: 11 "*en hudati,*" can be translated "*with* water," is with the idea of being *entirely enveloped in the water*, or *by* the water, or *with* the water, if you will. The *prominent* idea is *element*, not "instrument." For other examples with the preposition *en* written, see "Baptizein," page 93.

As there is more stress placed upon the *nude* or naked dative, as used by Luke, in Ch. iii: 16,—"Baptizo hudati," —without the *en*—by all who labor so strenuously to keep the people out of the water, I shall give one example from a work attributed to Alcibiades, "*Ego de se kumasi ponton baptizon,*" but I in the waves of the sea immersing, (baptizing,)" *Baptizein, ex. 60.* Is this the *instrument* by which the baptizing is done or the *element in* which? Most certainly the latter. For further proof of the universality of this construction, see *Baptizein*, p. 93.

We shall now open the New Testament and see what is the general and almost universal rendering of *en*. In the four chapters in which the ministry of John and the baptism of our Saviour are recorded, we find the preposition *en* used forty-six times, and in each and every time, in each and every one of these chapters, (Matt. iii, Mark i, Luke iii, John i:) *en* is rendered *in* according to its primary, literal sense, with the exception of the two verses in each chapter, wherein the ordinance of baptism is spoken of; and in those places it is rendered *with* water instead of *in* water. I am not about to criminate the translators of the authorized version, by charging them with a false rendering of *en*; but whatever blame is attached to an *ambiguous* rendering of a passage, that might and ought to have its clear, literal and *unambiguous* meaning given to it, belongs to them. Edward Beecher gives a reason for their *transferring baptize* instead of *translating* it, which is applicable here, viz; "that they might not seem to take sides in the controversy then pending." See whole quotation further on in chapter on Commission, and in *Import of baptism, Beecher*, p. 5.

Let the reader turn to Mark i, where *en* is used twelve times. Reading from the third verse as follows:—"The voice of one crying *in* the wilderness,"—*en te eremo*—not crying *with* the wilderness. "John did baptize *in* the wilderness,"—*en te eremo*— not *with* the wilderness. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him *in* the *river* of Jordan, confessing their sins," not *with* the river of Jordan. *Kai ebaptidsonto en to Jordane potamo*. Here necessity compelled them to give the primary, literal meaning as in the other cases above. Dr. Campbell, (Presbyterian,) in his notes on Matt. iii: 11, finds fault with "the generality of Protestant translations," in the following words "yet so inconsistent are the interpreters last mentioned, that none

of them have scrupled to render *en to Jordane* in the sixth verse *in Jordan*, though nothing can be plainer, than that if there be any incongruity in the expression *in water*, this *in Jordan* must be equally incongruous. But they have seen that the preposition *in* could not be avoided there without adopting a circumlocution, and say *with the water of Jordan*, which would make their deviation from the text too glaring. The word *Baptizein*, both in sacred authors and in classics, signifies *to dip*, *to plunge*, *to immerse*, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by *immersion*. It is always construed suitable to this meaning."

The preposition *en* is used in the New Testament about two thousand six hundred times, more than two thousand times it is translated *in*, in the authorized version; in the remaining places it is translated by *within*, *among*, *by*, *because*, *under*, *of*, *at*, *on* and *with*, in the most of these places in the sense of *in*. I here repeat what I have already stated; the preposition en *never should be translated "with" unless there is something in the context that attracts it from its native signification, and so forbids its primary, literal meaning.*

Is there anything in the context that forbids the primary, literal rendering of *every word* in the eleventh verse of the third chapter of Matt., "*Ego men baptizo humas en hudati eis metanoian*," &c? We give *Ego* its *primary* meaning—*I*. We give *men* its primary meaning—*indeed*. We give *humas* its primary meaning—*you*. We give *hudati* its primary meaning—*water*. No one will object to giving *eis* its primary meaning—*into*, all agree that this is the sense of the passage—*into* repentance—*into* the name of the Father, Son and Holy Spirit, (Matt. xxviii: 19;) *into* His death (Rom. vi: 3;) we give *metanoian* its primary meaning—repentance. This being the case; why, I solemnly ask in the name of Him whose truth I defend, refuse to the other two

words in the verse [*en* and *baptizo*] their primary meaning, when it is an accepted canon of criticism that the primary meaning of a word being established, it should be so used in *every case* unless *positively forbidden* by the context; and also that "the *primary, literal* meaning is the *only true one*?" Ernesti, p. 14.

The primary or literal meaning of *baptizo* is *to dip, plunge* or *immerse*; this assertion we shall sustain when we come to the commission. The primary or literal meaning of *en* as has been established by the unanimous voice of *all* lexicographers, and is sustained by its *usus loquendi* both in classic and New Testament Greek, is *in*. The dative—hudati—that *en* governs in this verse, is the dative of *element* in answer to the question—wherein? and *not* the dative of instrument, as Mr. L. affirms.—See *Matthial, Winer, Kuhner, Hand-Book, Meyer*, etc. No true Grecist will translate the passage—I indeed *sprinkle* you *with* water, or I indeed *pour* you *with* water; but *every* true Grecist will translate it, I indeed *dip, plunge* or *immerse* you *in* water—never *with* water only in the sense that the immersed person is entirely covered *with* the element; and this, I believe, is the sense in which King James' translators understood it. This will appear evident to any one who compares a similar passage found in 2 Kings, v: 14, "*Kai ebaptisen en to Jordane*," Matt. iii: 6, "*Kai ebaptizonto en to Jordane.*" Kings, "He *dipped* himself *in* Jordan." Matt., "Were *baptized* of him *in* Jordan." Why did they not *translate* the passage in Matt. as well as the passage in Kings, is a pertinent question? Let Dr. Beecher answer, "that they might not seem to take sides in the controversy then pending."

A few easy questions ere I close this chapter. Did Naaman "*apply*" the river Jordan to himself, or did he apply himself to the river? Most certainly he applied himself to the river, for we read that "He *dipped himself* seven

times *in Jordan.*" Would Mr. L. read this passage from his pulpit—He dipped himself seven times *with* Jordan? I trow not. Did John apply the river to the parties he baptized in it, or did he apply the persons to the water of the river? Most certainly the latter, for the Greek of the two passages is *identical*, as we have shown above, and the reading is, "were baptized of him *in Jordan*," &c.—See Matt. iii: 6; Mark i: 5. Our position is sustained. *En hudati* is *not* the "dative of *instrument*," and cannot be translated "*with* water," as the "*instrument*," but "*en hudati*" *is* the dative of *element* and *must* be translated *in* or with water as the *element* in which the baptism takes place. "*En* is in accordance with the meaning of *Baptizo*, (immerse) *not* to be understood *instrumentally*, but on the *contrary* as *in*, in the sense of the *element* wherein the immersion takes place."—*Meyer, the great German, Critical Commentator*, in Notes on Matt. iii: 2.

CHAPTER V.

BAPTISM OF THE HOLY SPIRIT.

OUR author's stronghold on this point is that the promise was that they should "be baptized with the Holy Ghost;" the Holy Ghost was *poured* out on the day of Pentecost, therefore baptism is pouring, or pouring is baptism. Is this logical reasoning?

A company of men were working in a mine under a certain lake; a part of the bed that separated them from the water gave way, the water *poured* down upon them and they were all immersed in it; therefore pouring water is immersion. Not good logic, I presume; as good however as that of our author. Any person can see that the *pouring* was *not* the immersion in this case, but the immersion was the *result* of the pouring. If however, instead of the lake above them, there was but a little pond, that only filled the mine knee-deep, would the men have been immersed in the water? It might be called a figurative immersion, but literally—strictly—they would have been immersed only up to their knees; yet they had a pretty thorough pouring. Pouring is *not* immersion. If a sufficient quantity be poured upon the object to cover it all over—to envelop it completely—the result is an immersion.

The record of the Pentecostal baptism is as follows; "And when the day of Pentecost was fully come, they were all

with one accord in one place. And suddenly there came a sound from Heaven as of a *rushing mighty wind* and it *filled all the house where they were sitting*; and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all *filled with the Holy Ghost*, and began to speak with other tongues as the Spirit gave them utterance." *Acts* ii: 1–4.

The first thing to be remembered in connection with this precious narrative, is that the Holy Spirit could come from no other direction than from above, because "every good and perfect gift cometh from above." Secondly, the *Pneos*—breath—or the sound "*filled all the house where they were sitting.*" It seems to me that if all this room, where I now sit, was filled with water, I should be a little more than *sprinkled* with it; something more than *poured* even; I think, nothing less than *immersed* in it. The room is now *filled* with air, and I *certainly* am immersed in the air. The coming in of the air by the door is *not* the immersion; but so abundant has the rush of air been, that it has caused an immersion. The coming of the "sound from Heaven, as of a rushing mighty wind," was *not* the immersion, but the *abundance* of the gift *caused* the immersion. "*It filled all the house where they were sitting.*"

Our author would have us believe that the "pouring out," the "shedding forth," was the baptism, and gives expression to his opinion in language *too* strong for the proof by which he endeavours to sustain it. On page 25 we find the following words;—"If to baptize is a specific term, always meaning one and the same act, that act is to pour out; to shed forth, as the Word of God is true." We have no desire to say anything that would seem to be a burlesque upon the Word of God; but as our author tries it on pages 56, 59, by taking the word "*Plunge*," and testing it thus "John the plunger,—the plunging of repentance,—he shall plunge

you in fire,—plunged with the plunging that I am plunged with," &c., and says that by this test "the absurdity is at once apparent," we may be allowed to try *his* definitions of *baptize* "to *pour out*, to *shed forth*," and see how it reads; John the pourer out,—the shedder forth,—the pouring out of repentance,—he shall pour you out in fire,—poured out with the pouring that I am poured out with,—shed forth with the shedding forth that I am shed forth with,—and were all poured out of him in the river of Jordan, confessing their sins;—and were all shed forth of him, &c. I indeed pour you out with water,—shed you forth with water,—and John was pouring out in Ænon, near to Salim, because there was much water there—and they came and were poured out.—Where is the absurdity, reader? If pouring out and shedding forth are modes of baptism, because the Spirit is said to have been communicated in these ways, so is *sitting upon*, "sat upon each of them," so is *filling*, "they were all filled with the Holy Ghost," so is *breathing*, "He breathed on them and said receive ye the Holy Ghost." Then we shall read, He *sat upon them* in the river of Jordan,—he *filled* them in the river of Jordan. If we take the word "sprinkle," the language will be equally absurd. The reader can try this test and carry through all the Word of God either one of the above definitions, and I venture to say that he will find out that he has the wrong word, before he arrives at his journey's end. Thus you may know, reader, even without the aid of a dictionary, that "pouring out," "shedding forth," "falling upon," or "sprinkling," cannot be the meaning of *baptize*. Having thus tested each of these definitions, and been satisfied that neither of them can be a proper meaning for the Greek verb *baptizo*, set out again upon your journey, with the word *immerse*, beginning at Matthew and reaching the end of Revelation, substituting *immerse* wherever you meet the word baptize, and you will

find in *every case*, the sense will be complete, there will be no "absurdity apparent." This of itself settles the question. The meaning of *baptize* is *not* "to pour out," "to shed forth," to sprinkle; but the meaning of *baptize is* "to dip, plunge or immerse," according to all the learning of the world, which meaning is conclusively determined by its *usus loquendi* as the reader may know by trying our author's test, which is a good one, but *fatal* to his cause.

That the abundance of the gift of the Holy Spirit, about to be communicated by Jesus Christ, is the reason why John called it a baptism, is also apparent from the measure in which it was communicated, "They were *all filled* with the Holy Ghost;" not sparingly sprinkled, not lightly poured upon, but *filled*, as the "sound . . . *filled all the house* where they were sitting." So the blessed influence "thoroughly penetrated their being and formed within them a new principle of life."—*(Neander.)*—See Luke xxiv: 49; i: 15, 41, 67; iv: 1; Acts vi: 5; vii: 55; ix: 17; xi: 24; xiii: 9, 52. To sustain the exposition that we have given of this passage, we quote the following authors:—

BARNES: (Presbyterian) "Were all filled . . . . were entirely under his sacred influences and power, to be filled with anything is a phrase denoting that all the faculties are pervaded by it, engaged in it, or under its influence." —*Notes.*

CYRIL, Bishop of Jerusalem, *Instruction* VIII, on the Holy Spirit, 11, 14: "For the Lord says ye shall be immersed (baptized) in the Holy Spirit not many days after this, not in part the grace; but all-sufficing the power! For as he who sinks down in the waters and is immersed (baptized) is surrounded on all sides by the waters, so also they were completely immersed (baptized) by the Spirit." —*Conant's Baptizein*, page 104. Again: "The water surrounds the body externally, but the Spirit incom-

prehensibly baptizes the interior soul."—*Chrys. Hom.* XI., 1 *cor.* page 681.

NEANDER. "Baptism was performed by immersion as a sign of entire baptism into the Holy Spirit,—of being entirely penetrated by the same."—*Church His.*, vol. 1, page 310.

BLOOMFIELD. Greek Testament, Vol. 1, page 447. "'*Ye shall be baptized with the Holy Ghost*,' must mean the influence of the Holy Spirit. '*Be baptized*,' suggests the *abundance* of the thing. 'Ye shall be plenteously imbued with the influences of the Holy Spirit."

Thus we have clearly shown and sustained that the figurative language of John, "He shall baptize you with the Holy Ghost," and its fulfilment on the day of Pentecost, as far as *figure* can prove *fact*, proves *immersion*. "Ye shall be immersed with (in) the Holy Spirit not many days hence."

CHAPTER VI.

BAPTISM OF FIRE.

HAVING already proved the baptism of the Holy Spirit to be an immersion caused by the overwhelming abundance of the gift imparted, it follows that the baptism of fire must be an immersion also.

Critics and commentators differ as to the true meaning of the passage. There are a few who agree with our author in the opinion that the baptism of fire and that of the Spirit are one and the same. Others believe the baptism of fire to have reference to the "fiery trials" through which the followers of Jesus were called to pass; while the ablest, I believe, understand the passage to have reference to the doom of the finally impenitent.

That the opinion held by our author, and a few others, is not the mind of the Spirit, seems plain to my mind, from the fact that both baptisms are clearly defined, "ye shall be baptized with the Holy Ghost *and* with fire." Certainly these *two* baptisms did not take place on the day of Pentecost. True there appeared "tongues *like* as of fire;" but were not these "tongues" the Holy Spirit: and was not the Holy Spirit these tongues? Or was the Holy Spirit *one* thing, and these "tongues like as of fire" another and a different thing? When our blessed Lord "came up out of the water, the Spirit of God descending like a dove," was

seen lighting upon Him. Were the spirit and the dove-like form *two* different things? Certainly not. The Spirit was the dove-like form, and the dove-like form was the Spirit. So it was on the day of Pentecost. The Holy Spirit appeared unto the beholders in "tongues *like as* of fire." It is very evident that the "sound as of a rushing mighty wind," and the "tongues like as of fire," were *all* implied in the first sentence contained in the prophecy, viz.: "He shall baptize you with the *Holy Ghost;*" but the other sentence, "He shall baptize you with *fire*," is another and a far different prophecy. This latter prophecy may possibly, as some think, have reference to the trials which were awaiting the apostles; but if so it has no reference to the day of Pentecost.

But it seems to me that the most obvious and reasonable meaning of the passage, taken in the light of its connection, is this. He who cometh after me shall baptize those of you who receive him as the Messiah in the Holy Spirit, not many days hence; which baptism may indeed be accompanied with the fiery trials of opposition and persecution, but those of you who despise and reject Him, He will baptize in the fire that never shall be quenched.

Let the reader turn to the passage (Matt. iii: 11) and he will see that in the preceding verses he calls some of his hearers "a generation of vipers," and asks the question, "who hath warned you to flee from the *wrath to come* . . . . every tree that brings not forth good fruit is hewn down and *cast into the fire*," then come the words in dispute—addressed as you see to a promiscuous assembly, "He shall baptize you with the Holy Ghost and with fire;" and mark well what follows, "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but *he will burn up the chaff with unquenchable fire.*" Surely the Holy Ghost directs John here, to clear

away any ambiguity that might be left on the minds of his hearers, as to whether these baptisms announced by him, to be administered by Him "who cometh after" him, were both to be given to one class! Do I hear one of his hearers ask the question,—Sir, are these two baptisms to be given to one class? Are those who will receive the baptism of the Holy Ghost to receive the baptism of fire also? *No*, *No*, these are "the wheat" that He "will gather into His garner;" it is the "chaff"—the wicked—these "vipers" that He "will burn with unquenchable fire," see Job xxi: 18, Psalms i: 4.

Compare this language with the words of Jesus, Matt. xxv: 31–46; to the "wheat" He will say "come ye blessed," &c. "gather the wheat into his garner," while the "chaff" will hear the awful words "depart ye cursed *into everlasting fire*," "burn up the chaff in *unquenchable fire*." This, evidently, is the meaning of the passage—so say

MOSES STEWART on Bap. p. 74, "*He shall baptize you with the Holy Ghost and with fire*," *i. e.* He will make a copious effusion upon a part of you, and another part—the finally impenitent—he will surround with flames, or plunge into the flames. The basis of this usage is very plainly found in the designation by baptizo of the idea of overwhelming, *i. e.* of surrounding on all sides with fluid."

NEANDER, *Life of Christ*, p. 53 "He it was that should '*baptize them with the Holy Ghost and with fire*,' that is to say that as his (John's) followers were entirely immersed in the water, so the Messiah would immerse the souls of believers in the Holy Ghost imparted by himself; so that it should thoroughly penetrate their being and form within them a new principle of life. And this spirit-baptism was to be accompanied with a *baptism of fire*. Those who refused to be penetrated by the Spirit of the Divine life should be destroyed by the fire of the Divine judgments."

Robinson's Greek Lexicon in article on meaning of *baptizo*, p. 118: "*to baptize in (with) the Holy Ghost; and in (with) fire, i. e.* to overwhelm, richly furnish with all spiritual gifts, and to overwhelm with fire unquenchable." Let it not be forgotten that these are Pedo-baptist authorities. Dr. Robinson's Lexicon is the standard in New Testament Greek.

Our author objects to such an exposition as the one given above, in the following words: "the jar and recoil of such an exposition we feel in all the instincts and sensibilities of our being," p. 21. Yet they are words frequently found in the discourses of our loving Saviour, "depart ye cursed into everlasting fire," "to be cast into hell fire, where the worm dieth not, and the fire is not quenched," &c. Fire in both economies is, in the main, a symbol of God's *wrath*, and not of *blessing*. See Gen. xliv: 18, Deut. xxxii: 22, Psalms xxi: 9, Isaiah xxx: 27, and xlii: 25, Jer. vii: 20, Mal. iv: 1, &c. &c. The two *vital* truths taught by the ancient sacrifices were substitution and wrath. These truths were symbolized by the *Blood* and the *Fire*. The shedding of the *blood* symbolized the atonement for sin; while the burning of the sacrifice with *fire* symbolized God's wrath against the sin for which the sacrifice was offered. The soul that has accepted Christ, the great sacrifice, as the *only* ground for his hope, has nothing to fear from these awful words.

The proof passages given by Mr. L. in support of his theory, on this part of the subject, are Luke xii: 49, 50; "I am come to send *fire* on the earth, and what will I, if it be already kindled?" This he calls "*the fire of salvation.*" "But I have a baptism to be baptized with, and how am I straitened till it be accomplished!" p. 21.

These passages are clearly against him, as any one can see by reading the explanatory verses that follow, "suppose ye that I am come to give peace on earth? I tell you nay; but

rather *division*," &c., see verses 51–53. Most certainly the obvious and literal meaning of this passage is, that calamities—terrible in their nature,—are to visit those who *reject* Him, and also "fiery trials" of persecution, those who *accept* Him. DR. ADAM CLARKE thinks that "It appears as if our Lord intended by the word *fire* not only the consuming influence of the Roman sword," (which is the literal meaning of the passage) "but also the influence of His own Spirit in the destruction of sin." He, however, refers his readers to an explanation given by him, on the same passage, as recorded by Matt., to which we turn to find a clear and *learned* exposition, closing in the following words:—"I am not come for this purpose, but to send forth *(Ballein)* the Roman sword, to cut off a disobedient and rebellious nation, the cup of whose iniquity is already full, and whose crimes cry aloud for speedy vengeance. See also on Luke xii: 49. From the time they rejected the Messiah they were a prey to the most cruel and destructive factions; they employed their time in butchering one another, till the Roman sword was unsheathed against them, and desolated the land."—*Notes* on Matt. x: 34.

BARNES. "*I am come*, &c. the result of my coming shall be that there will be divisions and contentions. He does not mean that he came *for* that purpose, or that He *sought* and *desired* it; but that such was the state of the human heart, such the opposition of men to the truth, that that would be the *effect* of His coming.—See Matt. x: 34. *Fire:* fire here is the emblem of discord and contention, and consequently of calamities. Thus it is used in Psalm lxvi: 12, Isa. xliii." *Notes.*

SCOTT. "The introduction of the gospel would in some respects resemble the kindling of a fire, which should occasion very destructive and wide-spreading desolations. Not that this is the tendency of Christianity . . . . . but

it would be the effect of the opposition raised against it, by the pride and lusts of men; and of the perversions which many would make of it. Hence would arise furious persecutions, bitter contentions, and multiplied divisions, usurpations and oppressions; and these things with the resistance made to them, producing fierce and bloody wars, would diffuse manifold calamities and evils all over the earth." *Notes in loco.*

Dr. Doddridge. "*I am come to send fire on the Earth;* so opposite is my doctrine to the prejudices and the lusts of men, and such are the violent contentions that my gospel will occasion, through the wickedness of those among whom it is preached: *and yet what do I wish?* that the gospel might be suppressed? Nay, but I rather say, *O that this* fire, fierce as *it* shall be, *were already kindled* by the propagation of a religion whose blessings so abundantly counterbalance all the accidental evils which can attend it! *But I have* indeed in the meantime, *a* most dreadful *baptism to be baptized with*, and know that I shall shortly be bathed, as it were, in blood, and plunged in the most *overwhelming* distress; *yet*, far from drawing back on that account, *how* inexpressibly *am I straitened* and uneasy, through the earnestness of my desire, *till* terrible as it is, it *be fully completed*, and the glorious birth produced, whatever agonies lie in the way of it.

But these benefits are to be secured in a very different manner from what some of you, my disciples, imagine; for *do* you now *suppose that I am come to give peace on the earth*, or immediately to establish that temporal tranquility and prosperity which you expect should attend the Messiah's kingdom? *Nay*, *but* considering how my gospel, notwithstanding all its tendency to peace, will be opposed, and how it will be perverted, *I* may *say to you* that I am come *rather* to occasion the most unnatural divisions."—*Paraphrase, in loco*, sec. 115.

Our author must flee from his stronghold here, *viz.*: that *blessings* and not *calamities* are by this passage intended. So must he surrender the territory protected by this stronghold; *viz.* that the baptism of fire is a baptism of *blessings*, and was fulfilled on the day of Pentecost.

My earnest prayer, while penning these lines, is, that all who read them may receive—so far as the child of God in this age has a right to expect it—the blessed baptism of the Spirit: "*be filled with the Holy Ghost*," but be saved from the baptism of fire, to which the Word of God dooms the finally impenitent; for it is written "He that overcometh," *i. e.*, He that shall, "through the *Spirit* mortify the deeds of the body" "shall inherit all things, and I will be his God, and he shall be my son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with *fire* and brimstone, which is the second death." Rev. xxi: 7, 8.

CHAPTER VII.

ACT OF JOHN'S BAPTISM PHYSICALLY CONSIDERED.

HITHERTO, so far as the act of baptism is concerned, my proof (the argument from the preposition *en*, found in Chap. IV of this work, only excepted) has been drawn from the figurative baptisms referred to in the sacred word. And the reader has seen that *in every case* the blessing or calamity has been so abundantly conferred that pouring or sprinkling would make the figure *tame* and *insipid*. But a *total immersion*, which the word baptism, *everywhere*, either in *fact* or in *figure*, means, is perfectly in harmony with the mind of the Spirit.

We shall now advance a step further, leaving the *figurative* and coming to the *physical*. We find John baptizing "*in the river of Jordan*," *en to Jordane potamo*, Mark i: 5. Also, "Ænon near to Salim, *because there was much water there*," *Polla hudata*, John iii: 23. Several attempts have been made by Pedo-baptists to pump the "river of Jordan" dry; but all in vain, for yet it flows sufficiently deep for the hallowed purpose of immersion, to which it was consecrated by the immersion of our blessed Lord. Very many controversialists have labored hard to turn the "much water," or many waters of Ænon, into "*little* springs." But the *candid* DR. DODDRIDGE, gives the passage its true meaning in the following words:— "Nothing surely can be more evident that *polla hudata—many*

waters—signifies a *large quantity of water*, it being sometimes used for the Euphrates, (Jer. li: 13,)—*Sept.* To which, I suppose there may also be an allusion, Rev. xvii: 1. Compare Ezekiel xliii: 2, and Rev. i: 15; xiv: 2; xix: 6, where *the voice of many waters* does plainly signify the roaring of a high sea."

I am glad to see that our author is not guilty of the folly of the controversialists above referred to. But he takes different tactics to accomplish the same purpose. On page 63 he asks the question, "Was not the place selected by John, to whose ministry a great concourse of people gathered, for the same reason that the travelling caravan seeks an encampment near some fountain at the present day?"

OLSHAUSEN does not think so. "John also was baptizing in the neighbourhood, because the water there . . . . afforded convenience for immersion."—Com. on John iii: 20-26.

DR. TOWERSON does not think so. "For what need would there have been of the Baptist's resorting to great confluxes of water, were it not that the baptism was to be performed by immersion? A very little water, as we know it does with us, sufficing for an effusion and sprinkling."—*Booth's Pedobaptism*, vol. i, p. 209.

Neither does the *great* CALVIN think so. "From these words [John iii: 23] it may be inferred that baptism was administered by John and Christ by plunging the whole body under water."

Nor yet do the learned DRS. CLARKE AND LIGHTFOOT think so, see the following quotation taken from Dr. Lightfoot and given by Dr. A. Clarke, at the end of Mark: "That the baptism of John was by plunging the body (after the same manner as the washing of unclean persons and the baptism of proselytes was) seems to appear from those things which are related of him; namely, that he *baptized in Jordan*,

that he baptized in *Ænon, because there was much water there*, and that Christ being baptized *came up out of the water;* to which that seems to be parallel, Acts, viii: 38, *Philip and the eunuch went down into the water*, &c. Some complain that this rite is not retained in the Christian Church, as though it something derogated from the truth of baptism, or as though it were to be called an innovation when the sprinkling of water is used instead of plunging."

True, the Doctor goes on to reason, that though John did "plunge" those whom he baptized, and though our blessed Saviour was baptized in this way, though "*Philip and the eunuch went down both into the water*," "the notion of washing in John's baptism differs from ours" . . . . because we "are born *Christians*; the condition, therefore, being varied, the rite is not only lawfully, but deservedly varied also."

It is generally admitted by Pedo-baptist commentators that John baptized by immersion—that Christ was baptized by immersion—that Christ baptized (through his disciples) by immersion—in one word, that immersion was the primitive mode, *i. e.*, the Apostolic mode; and yet they try to justify the change to sprinkling or pouring, from various grounds.

The grounds upon which Dr. Lightfoot justifies the change, I hope and believe *no Christian* in this enlightened age, will admit, namely: that we "are born *Christians*." Being born in *Christendom* and being born Christians are *two* and *very different* things. "Behold, I was *shapen in iniquity* and in *sin* did my mother conceive me."—Ps. li: 5. "That which is born of the *flesh* is *flesh*, and that which is born of the spirit is spirit, marvel not that I said unto thee ye *must* be BORN AGAIN."—John, iii: 6, 7.

CALVIN justified the change by supposing that the *essence* of the rite may be retained, although the precise form of

administration may be deviated from. Reader, if your master told you to *immerse* a certain object in water, would you, as a dutiful, obedient servant run the risk of displeasing him by sprinkling a few drops, or even pouring a bowl full upon it? I trow not.

Servant of Christ, better follow the example of Noah, "Thus did Noah, *according to all that God commanded* him *so* did he"—better listen to and heed the advice of God to Moses—equally applicable to you. "For see, saith He, that thou make all things *according to the pattern* shown thee on the mount."—Heb. viii: 5. "For verily I say unto you till Heaven and Earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, *and teach men so* he shall be called the *least* in the Kingdom of Heaven; but whosoever shall *do and teach* them the same shall be called *great* in the Kingdom of Heaven."—Matt. v: 18, 19.

CONYBEARE AND HOWSON, (Church of England), think that perhaps the *cold* in these climates will justify the innovation. "It is needless to add," say they, "that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from his momentary burial to represent his resurrection to the life of righteousness." Please note carefully what follows. "It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture." *The Life and Epistles of Paul*, vol. 1, p. 439, Am. ed.

Brethren be consistent, either go back where you were before the Reformation—acknowledging the supremacy of

the pope—his right to change Divine institutions—or "come out from among them, and be ye separate" *totally*—in *every thing*, and thus merit and receive the praise given to the Corinthians. "Now I praise you brethren, that ye remember me in all things, and *keep the ordinances as I delivered them to you.*"—1 Cor. xi: 2. See John xii: 48; Rev. xxii: 18, 19.

I shall now return to my argument. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him *in the river of Jordan*, confessing their sins."

En to Jordane is the Greek of this verse—which is clear enough, and properly translated "*in* the river." But, as if the Holy Spirit would see that some would say (as many do say) "they might have stood in the river and been sprinkled or poured upon," he instructs Mark in the ninth verse to use the preposition *eis* (into) instead of *en;* and thus in connection with *baptizo* making the immersion clear beyond the *shadow* of a doubt. No amount of ingenious manœuvring, such as our author and others display in their dealings with this preposition *(eis)* when they meet it in connection with the eunuch's baptism, will answer here. Was baptized of him *to* the Jordan or *unto* the Jordan is unintelligible, and *eis* never means *at*, in the sense of near to, *ė. g.* "*Philippos eurethe eis Azoton*" (Acts viii: 40) does not mean that Philip was found *near* Azotus; but that "*Philip was found* [to have been led] *to Azotus.*" This rendering is called by grammarians *constructio praegnans.* See *Handbook to the Grammar of the Greek Testament*, p. 267.

What did John do to those people who came to him? Did he *sprinkle* them in or into the Jordan? Certainly not. Did he *pour* them in or into the Jordan? It would be

absurd to think so. Did he sprinkle or pour the river Jordan upon them? No, the narrative forbids this. Did he baptize (immerse) them in or into the river Jordan? *Most certainly. Any other* rendering of the passage cannot be sustained.

Again, "John was baptizing in Ænon . . . . *because there was much water* there." Our author would have his readers suppose that accommodation for *cooking* and *drinking*—"caravan"—purposes caused John to choose this place; but the text is silent on this. There is but one thing related of John, and that is that he "was baptizing." The place chosen for the administration of this rite, is said to have been "Ænon," and the reason why chosen "*because there was much water there.*"

On this passage Dr. Carson, (Baptist) says; "The people followed our Lord on foot, Jesus preached everywhere without any respect to the conveniences of water, and to greater multitudes than came to John. When they came to Jesus to the most distant places without the supply of food, it is evident that they did not intend to make a long stay. Why should they stay longer with John?—p. 345.

"John also was *baptizing*"—*not* sprinkling, *not* pouring—"in Ænon, near to Salim, because there was much water there, and they came and were *baptized*,"—*immersed*—not sprinkled—not *poured*.

CHAPTER VIII.

COMMISSION.

FORTY days after the resurrection of our Lord, He gave to his servants the great commission which has been, is now, and ever shall be, the authority of the minister to preach and baptize. As might be expected, this commission is given in language the most simple, having about it no ambiguity. It is true he does not mention the *element* of water, for the simple reason that there was no need of it. Those to whom the commission was directly given were, by His own authority, baptizing in water for the space of three years. They knew that He himself had been baptized, "in the river of Jordan," and therefore the mention of water was unnecessary.

Those who would vainly attempt to pump the water out of this commission for the sake of supporting a tottering theory, and say that it is the baptism of the Spirit *only* that is meant here, seem to have forgotten that it is not in the power of man to communicate the Spirit—to baptize in the Spirit. But the baptism in the text is certainly within his power, else he would not have been commanded to administer it, and its perpetuity forbids the thought, that it was to be limited to the Apostolic age. "Go ye therefore and teach all nations, baptizing them in (into) the name

of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe *all* things, whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world, Amen."—Matt. xxviii: 19, 20.

No ambiguity here. It is so plain that "he who runs *may* read." So says DEAN ALFORD, in the following quotation. "As regards the command itself, no unprejudiced reader can doubt that it regards the *outward rite* of BAPTISM, so well known in this Gospel, as having been practised by John, and received by the Lord himself. And thus it was immediately, and has been ever since, understood by the Church. As regards all attempts to explain away this sense, we may say—even setting aside the testimony furnished by the Acts of the Apostles—that it is in the highest degree improbable, that our Lord should have given, at a time when He was summing up the duties of His Church in such *weighty* words, a command couched in *figurative* or *ambiguous* language—one which He must have known would be interpreted by His disciples, *now long accustomed to the rite* and its name, otherwise than He intended it." *Com. in loco.*

I do not think our author is one of those who denies this to be water baptism; but on p. 43 he says: "there was silence in regard to *mode*." Is it so?

Mr. L. quotes Lev. xiv: 7, to prove that sprinkling is baptism; I have need of the passage here "And he shall sprinkle upon him that is to be cleansed from the leprosy seven times," &c. Is there *silence* in regard to the mode here, I ask? certainly not, *rantizo*–here translated sprinkle–defines the *act* that is to be performed, and the "seven" limits the number of times. Here the *mode* or *act* is sprinkling. Again in verse 15 "And the priest shall

take some of the log of oil, and *pour* it into the palm of his own left hand." Is there *silence* in regard to mode here, I ask? Not at all. The *mode* or *act* is determined by *cheo*—here translated *pour*—the *mode* is pouring. Again in the next verse (16) "And the priest shall *dip* his right finger in the oil." Is there "*silence* in regard to *mode*" here, I ask? *No.* NO. *Bapto*—here translated dip—defines the *mode*—the mode is *dipping*.

Now take the commission "Go ye and teach all nations *baptizing* them." Is there *silence* in regard to *mode* here? just as much as there is in either of the passages quoted above, and *no more*. As *rantizo*, translated sprinkle, tells the priest what he is to do to the leper; as *cheo*, translated *pour*, tells the priest what he is to do to the oil, as *bapto* translated *dip*, tells the priest what he is to do to his finger, *so* does *baptizo*, in the commission, tell the disciples *what they are to do* to the people taught, immersing them in the name of the Trinity. The commission is *not* silent with regard to *mode* or act—and that act is immersion "as the Word of God is true."

Is not the *very same* word used in the commission as the Holy Spirit used in John iii: 23,—"baptizing in Ænon . . . . because there was much water there?" Then, certainly, whatever *act* John performed when he baptized our Saviour, our Saviour commanded His disciples to perform on those whom He sent them to baptize; the *words* being identical, the *acts* performed in obedience to the words *must* also be identical. We have proved John's baptism to be "administered by *the immersion of the whole person.*"—*Dean Alford*, Greek Tes. Matt. iii: 6. So likewise must the baptism in the commission be administered or the command disobeyed.

Everybody knows that the word *baptize* is not translated, only transferred into the text. Why the translators did not

translate it here as they did in 2 Kings, v: 14, I shall let Dr. Beecher (not a Baptist) tell: "At the time of the translation of the Bible a controversy had arisen as it regards the import of the word, so that although it was conceded to have an import in the original, yet it was impossible to assign to it in English any meaning *without seeming to take sides in the controversy then pending.* Accordingly, *in order to take neither sides*, they did not attempt to give the sense of the term in a significant English word, but merely transferred the word *Baptizo*, with a slight alteration of termination, to our language. The consequence was that it did not exhibit its original significancy to the mind of the English reader, or indeed any significancy, except what was derived from its application to designate an external visible rite. In short, it became merely the name of a rite, and had a usage strictly technical, and lost to the ear whatever significance it originally had."—*Import of Baptism*, p. 5.

In view of this fact—which is a fact denied by none—namely, that *baptize* is not a *translation* of *baptizo*; simply a *transference*, all that the English learner has to do is to find out the meaning of the Greek word our Saviour used in the commission, in order to find out what *he has to do* in obedience to that part of the commission. That this word *never* means *to sprinkle*, *all* will admit. That this word *never* means to pour, *no one* who has any reputation at stake will deny. But that this word *always*, in *every case*, in *every book*, sacred or classical, "means to dip, to plunge, to immerse, *all* scholars, lexicographers, or critics of *any note* are agreed."* So says Prof. Moses Stewart.

* Some who may read this statement and compare it with page 12 of a work (so highly recommended by our author) written by Rev. D. D. Currie, will find a contradiction of this fact. Mr. C. pretends to quote from seven different Greek lexicons, each one giving "to sprinkle" as a definition for *baptizo*. Before me are four of the seven quoted, namely: Scapula, Schrevelius, Groves and Schluisner, and *neither one* of the four gives to *baptizo* what they are *mis*represented by Mr. Currie to give.

If our blessed Lord, in giving this commission had used the word *rantizo* or *cheo*, and the preposition used with these words, then we would all understand Him to have commanded His disciples to sprinkle or pour upon, but He *did not* use any one of these words, therefore He did not command his disciples to sprinkle or pour. The question is —and well may be asked "in tone of triumph"—if our Lord meant sprinkling or pouring, why did he not use the words *rantizo* or *cheo?* This question our author undertakes to answer by asking another, "If baptism meant mode and only mode, *dip* and only *dip*, why were not *buthizo*, *pontizo*, etc. used for the sacrament of baptism?" The answer

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As the eminent Schluisner is misrepresented by others as well as by Mr. C., I shall here give his definitions verbatim.

"*Baptizo* fut. iso 1) proprie: *immergo ac intingo, in* aquam mergo, *a bapto* et respondet Hebraico taval," (translation) to plunge into or dip in, to sink into water, and corresponds to the Hebrew taval, (see taval translated in 2 Kings v: 14.)

"2. Reg. V. 14. in vers. Alex. et Tava apud Symmachum, Psalm lxviii: 5, et apud incertum, Psalm ix; 6. In hac autem significatione nunquam in N. T. sed eo frequentius in scriptt. Gr. legitur v. c. Diod. Sic. 1. c. 36. de Nilo exundante: *ton chersaion therion ta polla hupo tou potamou perilephthenta diaphtheiretai baptizomena* (Gr.) (Latin) multa terrestrium animalium a flumine deprehensa submersione pereunt." Translation of second part.

In the Alexandrian version to *Tava* in symmachus Psalm lxviii: 5, and in an unknown writer, Psalm ix: 6, (in these places the word is used in the sense of to destroy, to drown, as the reader will see by turning to the Septuagint.) In this signification it is never used in the New Testament, but frequently in Greek writers, *e, g,* V. C. Diodorus Siculus 1. C. 36, concerning the overflow of the Nile, many land animals overtaken by the river perished by the submersion.

This lexicographer is misrepresented by some to say that Baptizo means to dip, &c., but in this sense it is never used in the New Testament, while he says that in the sense of *to drown or cause to perish,* it is never used in the N. T., but frequently in C. Greek. As a proof that he *does not* say that it never means to dip, &c. in the N. T., I shall give his definition of *Baptisma.* "*Baptisma,* atos, to, Nomen verbale a perfecto passivo *Bebaptismai* verbi *Baptizo* 1, proprie; *Immersio, intinctio in aquam,* lotio. Hinc transfertur 2, ad ritum sacrum, qui *kat exochen* baptismus dicitur, quo baptizandi olim in aquam immergebantur, ut verae religioni divinæ obstringerentur. Ita legitur *a, de baptismo, quem Johannes baptista* jussu divino administrabat. Matt. iii: 7, Luke vii: 29. qui *kat exochen baptisma metanoias* vocatur. Mark i: 4, Luke iii: 3, Acts xiii: 24, and xix: 4," etc.; (translation,) properly immersion, —a dipping into water—bathing. Hence it is transferred to the sacred rite, which pre-eminently is called baptism, and in which formerly they *were immersed in water,* that they might be obligated to the true divine religion."

to this question is at hand. *Buthizo* means to sink in the deep, to cause to sink, and is used in respect to an overladen ship, &c., (see Luke v: 7.) *Pontizo* means to drown, see Matt. xviii: 6. Our Lord in giving His commission did not intend that His disciples should sink the candidates, or cause them to sink like the ship referred to by Luke, therefore he did not use *buthizo.* Nor did He intend that they should drown those whom he sent them to baptize, therefore He did not use *pontizo.* But he did intend that they should *immerse* them, and used the proper word to designate the act—*baptizo.*

I shall close my remarks on the commission with a few short, logical arguments in the form of syllogisms, which must be conclusive to every one who has not sacrificed his reason and logic to a pre-conceived theory.

1. *Wherever* sprinkle in the New Testament is mentioned, the word used in the Greek is *rantizo.*

2. Christ did not use this word in the commission.

3. *Ergo* He did not intend that His disciples should sprinkle the people, else He would have used the word everywhere used to designate that act.

1. Wherever *pour* is used in the New Testament, the Greek word is *cheo.*

2. Christ did not use this word in the commission.

3. *Ergo* He did not intend that His disciples should pour the people, else He would have used the word *every where used* to designate that act.

1. In giving the commission Christ chose not rantizo—not cheo—but baptizo.

2. The primary, literal meaning of *baptizo,* according *to all the learning of the world,* is to *immerse,* or its equivalent.

3. *Ergo* In giving the commission, Christ commanded His disciples to *immerse* those whom they baptized.

CHAPTER IX.

BAPTISM OF THE THREE THOUSAND ON THE DAY OF PENTECOST.

TEN days after the commission was given a glorious revival accompanied the descent of the Holy Spirit upon the Apostles. On this occasion three thousand converts were baptized. Our author thinks that the act of their baptism must have been some other than immersion, because of "difficulties" which "must have been all but insuperable" that he sees in the way. These difficulties he finds to be three: 1st, want of time, having only the afternoon of a single day; 2nd, want of water; 3rd, want of bathing dresses. Let us consider these difficulties(?) Our author affirms that "immersion at Pentecost, in view of the insuperable difficulties involved, must have been a sheer impossibility."—p. 67.

We ought to be very careful not to contradict the inspired historian, and think that he cannot mean what he says, because there appear to *our minds* insuperable difficulties in the way. The Holy Spirit says that "they that gladly received his word were baptized,—*ebaptisthesan*,—and the same day there were added to them about three thousand souls."—Acts ii: 41.

Luke does not say that they that gladly received his word were *rantized*, [*erantisthesan*] sprinkled; neither does

he say that they were *cheoed*, [*ekkechuntai*] poured; but he *does* say that they that gladly received his word were *baptized* [*ebaptisthesan*]—immersed; and immersed they *must have been*, notwithstanding the "insuperable difficulties," that *may appear* in the way. These "insuperable difficulties," however, that our author sees in the way of immersion here are *all imaginary;* not one of them *real.*

1. As for want of time, "in the afternoon of a single day;" it was the happy privilege of the writer to lead "down into the water" and "up out of the water," thirty-four happy converts in seventeen minutes. There were at *least* twelve apostles present to baptize. At the rate above mentioned the twelve would baptize—immerse—the three thousand in two hours and five minutes. Unfortunately for the author of this "insuperable difficulty," there is three times that amount of time "in the afternoon of a single day."

2. Want of water. To show that there was not an "insuperable difficulty" because of the want of water, I will give the dimensions of five of those pools of water, to which they had access, as given by Dr. Robinson who explored and measured these pools a few years ago, see also Maundrell, Samson and other explorers of Palestine.

	IN FEET.		
	LENGTH.	BREADTH.	DEPTH.
Pool of Bethesda,	360	130	75
Pool of Siloam,	53	18	19
Old or upper Pool in the highway of the Fuller's Field,	316	200 / 218	18
Pool of Hezekiah,	240	144	80
Lower Pool of Gihon,	595	245 / 275	35 / 42

Want of water was not an "insuperable difficulty" I presume.

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Our author, however, knowing that these pools were there, says "There were two pools in the city, Bethesda and Siloam, but they were under the direct control of the authorities,—the bitterest opponents of Jesus of Nazareth." It should not be forgotten that this was a day of God's power; and further, that it is said in the narrative that they had *favor with all the people.*—v. 47. What now becomes of the water difficulty? It vanishes like the theory that the supposed difficulty would sustain.

3. As to the "insuperable difficulty" arising from the statement that "there was no time for providing bathing dresses," it is simply not worth answering; suffice it to say, we are compelled to believe that our author knows too much about the ceremonial bathings of the Jews, and their strictness in adhering to these bathings, especially at the feast of Pentecost, to have on his mind any "insuperable difficulties" with regard to bathing dresses.

There were *no* insuperable difficulties in the way of immersion; and the Divine record remains unchanged, "they that gladly received his word were immersed, and the same day there were added unto them about three thousand souls."

CHAPTER X.

THE EUNUCH'S BAPTISM.

THE baptism of the Ethiopian eunuch next demands attention. Thinking that the *sprinkling* theory will suit better here, our author discards pouring for the present, and accepts sprinkling, because in the neighbourhood of where the eunuch was reading, when Philip came to him, he finds the word sprinkle. He quotes a sentence from Isaiah lii: "so shall he sprinkle many nations," and says; "*This*, it will be remembered was part of the passage which the Ethiopian eunuch was reading when . . . . he was joined by the evangelist Philip," &c. p. 18. From this he draws the *inference* that Philip *sprinkled* rather than baptized him. I am sorry to be compelled to contradict our author so often; but a defence of the truth demands it, and "we are set for the defence of the gospel." Let the reader turn to Acts viii: 32, 33, and he will see the part of the passage that the Ethiopian eunuch was reading. "*The place of the Scriptures which he read was this*, He was led as a sheep to the slaughter, and like a lamb dumb before her shearers so opened he not his mouth. In his humiliation his judgment was taken away and who shall declare his generation? for his life is taken from the earth . . . . Then Philip opened his mouth and *began at the same Scripture*, and preached unto him *Jesus.*"—v. 35. Even if we admit

that the chapters are not properly divided, and that the latter part of the fifty-second of Isaiah belongs more properly to the fifty-third, Luke expressly tells us that the *place of the Scriptures which he read* was that above quoted. Further, and still more unfortunate for our author, the word in the Septuagint, where we have the word sprinkle, is not *rantizo* but *thaumazo* —not sprinkle, but to leap for joy—to exult.

On this passage Albert Barnes remarks, "But Martini, Rosenmuller and Gesenius suppose that it is derived from an Arabic word meaning to leap, to spring, to leap for joy, to spring up, to exult, and that the idea here is that he should cause many nations to exult or leap for joy. Parallel passages, says Gesenius, occur in chapters lix: 6, 7 and li: 5. Against the common interpretation to sprinkle, Gesenius objects (1) that the verb could not be constructed without the accusative, and that if it means that he would sprinkle with blood, the word blood would be specified; (2) that the connection is opposed to the idea of sprinkling, and that the antithesis requires some word that shall correspond with *shamam*, –shall be astonished–and that the phrase they shall be joyful, or he shall cause them to exult with joy, denotes such antithesis. See Gesenius and Rosenmuller, *in loco* . . . . . It may be remarked that whichever of the above senses is assigned, it furnishes no *argument* for the practice of sprinkling in baptism. It refers to the fact of His purifying or cleansing the nations, and not to the ordinance of Christian baptism. Nor should it be used as an argument in reference to the mode in which that should be administered." —BARNES *in loco*.

In perfect harmony with the rendering given by Martini, Rosenmuller and Gesenius, as found in the above quotation, is the New Testament narrative. Those eminent scholars say that the Greek *thaumazo* means, not to sprinkle, but to leap, to spring, to leap for joy, &c.; and the narrative tells us that

after they were come up out of the water, the eunuch "went on his way *rejoicing*." Our author waxes eloquent in his concluding remarks on this part of the subject in the following words; "Thus the Treasurer of Queen Candace was enrolled amongst the first fruits of the great prediction, passing on to its accomplishment, *he shall sprinkle many nations*," p. 19. But would it not be more in harmony with the inspired record to say, thus the Treasurer of Queen Candace was enrolled amongst the first fruits of the great prediction, passing on to its acomplishment, *He shall cause many nations to exult with joy?* for the Scripture plainly tells us that he went on his way *rejoicing;—not*, he went on his way sprinkled.

What are the facts with regard to the mode of the eunuch's baptism? Let the reader turn to the narrative—Acts viii: 36–39, "and as they went on their way they came *unto* a certain water—*epi ti hudor*—not *eis ti hudor*—and the eunuch said see *here is* water, what doth hinder me to be baptized? And Philip said; if thou believest with all thine heart thou mayest, and he said I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both *into* the water—*eis to hudor*—not *epi*—both Philip and the eunuch, and he baptized him—*ebaptizen auton*—and when they were come up *out* of the water—*ek tou hudatos*—the spirit of the Lord caught away Philip that the eunuch saw him no more, and he went on his way rejoicing." Would it be *possible* for any baptist minister to give a more explicit account of an immersion than this? Let me now give you an account of a so-called baptism by sprinkling or pouring, as I have witnessed it. After a sermon was preached from the text "The promise is to you and to your children," the parent carried the babe in his arms and stood before the pulpit; the minister, in case of sprinkling, took the bowl in one hand and

dipped into it the fingers of the other, thereby lifting a few drops of water and letting them fall upon the forehead of the babe; in case of pouring the minister took a jug and from it poured a little water on the head of the candidate.

The reader can see the comparison, if there be any. To my mind there is none. There is no going down into the water, no baptizing, there is in the one case a *rantizing* and in the other a *cheoing* but no baptizing; there is no coming up out of the water. To an unprejudiced mind there is *no comparison whatever* between the two narratives. But our author, like others, tries his thimble-rigging upon the prepositions *eis* and *ek;* and *condemns* the translation of King James here, because it gives support to *no* other theory than immersion. But no amount of ingenious manœuvring can condemn the translation here given to *eis* and *ek*—into and out of—it is a thing made out and cannot be denied with any show of sound argument. DR. ROBINSON'S *Greek and English Lexicon of the New Testament*, settles both, by his definition of *ek* as follows: "*ek* and *ex* before a vowel, (Buttm. § 26. 6,) a preposition governing only the genetive with the primary signification *out of, from, of;* Lat. *e, ex*, spoken of such objects, as before were *in* or *within* another, (see in apo init.) but are now separated from it either in respect of place, time, source or origin, etc. It is the direct antithesis of *eis*," &c.

Handbook to the Grammar of the Greek Testament, pages 264, 265, "*eis*, TO THE INTERIOR, (opposite to *ek* and correlative with *en*.)

1. Of place, *into;* so figuratively, of a state,--Matt. ii: 11, —*elthoutes eis ten oikian*, having come into the house. . . . .

2. *Unto, to*, when the context or the nature of the case limits the movement to the exterior."

There is *nothing* in the context in this case that forbids the primary meaning *into*, but everything that demands it,

therefore its primary meaning must be given to it as it is given in the text, "they went down both into the water," having first come *unto* it.—See v. 36.

One of the three examples our author gives on page 55, to show that *eis* sometimes means *unto*, is the very example used by the *Hand-book* as an illustration of the secondary meaning of *eis* where the context forbids the primary meaning by expressly stating that he *went not in*,—John xx: 4, 5; but there is no such limitation in the case of *eis* when used in connection with the eunuch's baptism.

Of *ek* the *Hand-book* says on page 259, "*ek, ex* FROM THE INTERIOR, (opposite to *eis*.)

Matt. iii: 17.—*Phone ek ton ouranon*, a voice *out of Heaven*," &c.

The *usus loquendi* of *eis* fully justifies the primary meaning *(into)* given to it by all standard lexicons; otherwise they could not become *standard*.

In Matthew, Mark, Luke, John and Acts, *eis* is translated *into* about four hundred and fifty times; and in very many of the places where it is translated *to* and *unto*, it is in the sense of *into*. For example, see this same chapter, Acts viii: 3, 5, 25, 27; verse 3, "committed them *to* prison," surely he put them *into* the prison,—and so of all the others.

I shall here give a list of the places where *eis* is used before the element of water in the New Testament, that the reader may see for himself that the rule given by grammarians is adhered to by the translators: namely, that when the preposition *eis* is placed before the name of an element or object, that entrance from without to a point *within* is indicated, and it must be so rendered, unless there is something in the context that *absolutely forbids* it; then it is turned from its native signification to a secondary sense.

Examples. 1. Matt. iv: 18.—"Casting a net into the sea" *eis ten thalassen*—not *to* the sea. 2. Matt. viii: 32.—

"Ran down a steep place *into (eis)* the sea and perished in the waters"—not *to* the sea. 3. Matt. xiii: 47.—"A net that was cast *into (eis)* the sea"—not *to* the sea. 4. Matt. xvii: 15.—"Ofttimes he falleth into the fire and *into (eis)* the water" —not *to* the water. 5, Mark i: 9.—"Jesus was baptized of John in or *into (eis)* Jordan" —not *to* Jordan. 6. Mark ix: 42.—"Better for him that a millstone were hanged about his neck and he were cast *into (eis)* the sea." 7. Luke viii: 31.—"They besought him that he would not command them to go out *into (eis)* the deep." 8. John v: 7.—"The impotent man answered, Sir, I have no man, when the water is troubled to put me *into (eis)* the pool"—not *to* the pool. 9. John xxi: 7.—"Did cast his fisher's coat about him . . . . and did cast himself *into (eis)* the sea." 10. Acts viii: 38.—"They went down both *into (eis)* the water —not *to* the water, both Philip and the eunuch." 11. Acts xxvii: 38.—"And they lightened the ship and cast the wheat *into (eis)* the sea." 12. Rev. viii: 8.—"A great mountain burning with fire was cast *into (eis)* the sea."

Surely these examples from the Word of God prove conclusively the fact that *eis*, used in connection with water, means *into* and not *to*. Since *eis* means *into*, as it has been proved, *ek* being the antithesis of *eis*, must mean, as lexicographers say it does, *out of*. All that need be further said on these prepositions, so troublesome to Pedo-baptists, is that they are generally used to mean *into* and *out of*, and if they do not express this meaning, the Greek language has no prepositions that do; this ought to be conclusive. I ask the Greek scholar, who is an advocate for sprinkling or pouring, if he were going to give an account of a baptism as practised by the Baptists—that account to be written in Greek—whether he would not use these very identical words? If *eis* is to be robbed of its true meaning (into)

there is some ground for the Dutchman's mingled feeling of joy and sorrow:—joy at the thought that "*into* everlasting punishment, *eis kolasin aionion*," Matt. xxv: 46, and "*into* hell, *into* the fire that never shall be quenched—*eis ten geennan, eis to pur to asbeston*," Mark ix: 43, does not mean *into*, but *near by*, "just close enough to be warm and comfortable:"—but sorrow at the thought that "into life eternal, *eis zoen aionion*," Matt. xxv: 46, does not mean into, but *near by*; just close enough to see its glory, but never be permitted to enter there. Again, if *eis* is to be robbed of its true meaning, why should the infidel be asked to believe that "Daniel was cast into the lion's den" and protected by God, or that the three Hebrews were "cast into the fiery furnace" and not even scorched; they were not cast *into* those places, only *near by*. Alas for the theory that needs such support!

Let not the quibbles of small minds throw a stigma on the character of a whole denomination, and on the character of *candid* men of other denominations who are honest enough to admit a thing that is beyond doubt. Such men are Calvin, Doddridge, Adam Clarke, &c.

CALVIN in his notes on this passage says, "Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water."—Peng. p. 33.

DR. ADAM CLARKE. "See, here is water. He was not willing to omit the first opportunity that presented itself of his taking upon *himself* the profession of the Gospel. By this we may see that Philip had explained the whole of the Christian faith to him, and the way by which believers were brought into the Christian Church . . . . *And they went down.* They *alighted from the chariot into the water.* While Philip was instructing him, and he professed his faith in Christ, he probably plunged himself under the water, as this was the plan which appears to have been generally

followed among the Jews in their baptism, but the person who had received his confession of faith was he to whom the baptism was attributed, as it was administered by his authority," *in loco.*

DR. DODDRIDGE. "Considering how frequently bathing was used in these hot countries, it is not to be wondered that the baptism was generally administered by immersion, though I see no proof that it was essential to the institution. It would be very unnatural to suppose that they went to the water, merely that Philip might take up a little water in his hand to pour on the eunuch. A person of his dignity had, no doubt, many vessels in his baggage, on such a journey, through so desert a country, a precaution *absolutely* necessary for travelers in those parts and *never* omitted by them. See Dr. Shaw's *travels*, Pref. p. 4." *in loco.*

So far as the prepositions *eis* and *ek* are concerned, the argument is altogether in favor of immersion. But it is not on the prepositions alone that the whole of the Baptist argument is built; rather, in connection with the prepositions, upon the *act* performed by Philip upon the eunuch. He certainly did not baptize the water upon him,—the narrative forbids this,—*him* is the object of baptize and not *water*: He baptized him. He *sprinkled* him, would not do. He *poured* him, would be absurd. He *immersed* him, is perfectly intelligible, (no absurdity about it) and the original demands it.

Our author makes a bold, unqualified statement regarding the scarcity of water in the region where the eunuch was baptized, by stating—in opposition to the views of all *note-worthy* commentators in his own church and out of it—in opposition to the plain meaning of the simple words of the inspired text, and in violation of the grammatical construction of the passage—that "the baptismal element was *applied* in the only way probable or ever possible in that *desert.*"—p. 19.

Suppose that travelers explore "the thoroughfare to that southernmost city of Palestine" in this nineteenth century, and fail to find sufficient water for immersion purposes; would it not be very daring for any one to affirm that there was no water there *nineteen hundred* years ago? Many will read this passage that have seen streams of water in the days of their youth sufficiently deep for immersion, which are *now* almost, if not altogether dry. The face of nature *may change* considerably in the space of nineteen hundred years; but "the Word of the Lord endureth for ever." "They went *down both into the water* both Philip and the eunuch and he baptized him." But travelers have explored "the thoroughfare to that southernmost city of Palestine," and have found sufficient water there, even in this nineteenth century, for immersion purposes, as any one may see by reading the works of Dr. Robinson, from whom I have quoted on the subject of baptisteries, and of Dr. Samson.

Pedo-baptist writers would have the people suppose that it needs an enormous quantity of water to perform immersion. True, it requires more than the few drops that sprinklers need, else there would have been no occasion for the Ethiopian eunuch to leave his chariot and go down even *unto* the water, for a few drops could have been brought to him if he was not already supplied: neither would it have been necessary for John to go to "Ænon, near to Salim, because there was much water there,"—John iii: 23; nor would it have been necessary for Paul and his hearers to leave the place where "he preached unto him the word of the Lord and to all that were in his house," and to "take them" any where else to baptize them,—Acts xvi: 32, 33; nor yet would it have been necessary for the woman to leave the camp and to go "forth by night into the valley of Bethulia,"—Judith xii: 8. But although it takes more water to baptize than it does to rantize, it only requires a depth of

about two feet six inches, and if our author seeks the divine rite at my hands I can baptize him in eighteen inches of water if more cannot conveniently be found. 'Tis a very small stream indeed in which a depth of eighteen or even thirty inches cannot be found in some part of its uneven bed. There *was* sufficient water found in "the way that goeth down from Jerusalem unto Gaza," and while traveling on that way the eunuch saw it and said "see, here is water what hinders me from being immersed," etc. . . . . That our author's statement regarding the *scarcity* of this water is in opposition to the opinion of all *note-worthy* commentators, such as Calvin, Dr. Adam Clarke, Dr. Doddridge, &c., can be seen by referring to what these men say on the eunuch's baptism. That the statement is in opposition to the plain reading of the text, can be seen by looking at it, either in the original Greek or the English version: and that the statement is a violation of the grammatical construction of the passage, any school boy that can parse a simple sentence can see. Mr. L. says that the "baptismal element was applied" to the eunuch. In this case the element or water would be the *object* of the verb baptized; but it does not so read either in Greek or in English; and if Mr. Lathern would so parse the sentence at an examination in our Normal School, he would not be admitted as a candidate for a third-class teacher. If the Greek text read *erantisen hudata epi auton*, then his statement would be correct, *hudata* would be the object of *erantisen* and *auton* would be governed by *epi*, and the sentence would be correctly translated—he sprinkled water upon him—the element in this case would be applied to the person. But unfortunately for our author's statement and the theory that the statement is intended to uphold, the original text reads *ebaptisen auton*. Whatever be the action of *ebaptisen*, that action is performed upon the *auton*, and the *auton*, by the

action of *ebaptisen* is applied to the element, and *not* the element applied to the *auton*. An examination of the sentence as translated in the authorized English version will show our author's statement to be equally absurd and incorrect. "They went down both into the water . . . . and *he* baptized *him*." To sustain his assertion, Mr. Lathern would be compelled to parse *water*, as governed by the active verb *baptized*; but any "small-boy" would correct him there, seeing that *water* is the object of *into*, while *him* is the object of *baptized;* therefore the baptismal element was *not* applied to the eunuch, but the eunuch *was* applied to the baptismal element. So says the Holy Spirit, "He baptized HIM," or as Dr. Dale renders the verb baptized, he *mersed* him; or according to Dr. Isaac Murray's rendering of baptize, he put him "*within* a liquid element."—*Scrip.* bap. p. 4. Further argument *to prove* that immersion was the apostolic mode of baptism is unnecessary; but we shall continue our review of BAPTISMA, and expose more of its fallacies.

CHAPTER XI.

HOUSEHOLD BAPTISMS.

IN the sixteenth chapter of the Acts we have an account of two household baptisms; that of Lydia, and that of the Philippian jailor. On the baptism of Lydia and her household, Pedo-baptists are silent as to mode. It is recorded that on the Sabbath day they went out of the city, by a river side, where prayer was wont to be made; and there spake unto the women who resorted thither. The power of God was present to open the hearts of the hearers, and there and then Lydia and her household were baptized. I suppose the conveniences for immersion here is the cause of their silence on this passage. But they are not so silent on the baptism of the jailor and his household, because there is an opportunity for a little quibbling about the want of conveniences for immersion. It is stated that these persons were baptized in the house or in the prison, and therefore could not have been immersed.

Our author does not say much on the case before us. On p. 63, however, he says that "baptism was administered in the city, in the desert, in the house, in the prison, ... and yet so simple was the rite, that we never get the least hint of inconvenience for want of water." That the baptism of the jailor and his household did not take place in the house is clear from the narrative.

Let the reader turn to Acts xvi: 25–34; from verse 29 we read "Then he (the jailor) called for a light, and sprang in, and came trembling and fell down before Paul and Silas, and *brought them out* and said, sirs what must I do to be saved, and they said, believe on the Lord Jesus Christ and thou shalt be saved, and thy house, and they spake unto him the Word of the Lord and *to all that were in his house.*" Reader, where do you suppose the preachers and the audience are now? You read above that the jailor brought them out of their cell, and now they are speaking to him, and to all that are in his house. From these facts the natural reply to the question would be, that they are *all* in the jailor's house. Then we read that, after the word of the Lord was spoken to him and to all that were in his house, he *took them* (it does not say where) but "he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway." If baptism was performed by sprinkling or pouring in this case; why take them anywhere away from the place of preaching? And further, in verse 34 we read, "and when he had *brought them into* his house [after the baptism] he set meat before them, and *rejoiced* believing in God with all his house." From this it is evident they were not baptized in the house, for they were brought into the house after their baptism. The inference is clearly against sprinkling or pouring, and in favor of immersion, they were either taken to the tank in the prison (and every prison had one or more,) or to the river that washed its walls, and "buried with Christ by baptism," according to Paul's own definition of the mode. Romans vi: 4.

CHAPTER XII.

PAUL'S DEFINITION OF BAPTISMA—"BURIED WITH HIM BY BAPTISM."

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death; therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life. For if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection."—Rom. vi: 3–5.

"Buried with Him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Coll. ii: 12.

WE have in these passages, so full of weighty truth, such a clear definition of the word *baptizo* in sacred use that no lexicon is required. The lexicographer being divinely inspired, the definition may be relied upon, —*baptizo—buried, planted,* not sprinkled or poured. Nothing can be said to be buried until it is entirely enveloped by the element in which it is buried—covered all over, notwithstanding our author's quotation on page 44, "By Romans, ... a handful of dust flung upon a corpse was held to be a legal ritual burial." He also states, in order to deprive this passage of its true and significant sense, that the Romans were "accustomed also to the practice of *burning* their dead, of which the ashes were collected and deposited in a tomb or urn." Has our author forgotten that the *burning* is not the *burying?* The *burning* is only preparatory to the burying; the *depositing* of the ashes is the burying. As in the one case the *corpse* is placed into

the coffin and buried in the tomb; so in the other the *ashes* is placed into the urn and deposited in its resting place.

As to the true interpretation of this precious truth all *note-worthy* critics and scholars, in all ages, agree. It is true there are a few—very few—modern controversialists who differ from the great mass, "but what are these among so many." By these it is said that it is not the literal baptism of believers in water that is here referred to, but the *moral*, spiritual baptism. If this be the idea which the apostle wished to convey why did he not say, therefore we are buried with him by *faith* or by repentance, which are the operations of the Spirit? This *moral* change he had already mentioned when he said "How shall we that are *dead* to sin live any longer therein." But here he evidently refers to the physical act of baptism, in which we profess that we are *dead* to sin by being buried by baptism. Admitting, for argument's sake, that the figurative baptism of the Spirit is here meant, and not the literal baptism of water, the argument is equally strong in favor of immersion, and evidently against any other mode. If, as these controversialists say, the baptism of water is symbolical of the figurative baptism—the baptism of the Spirit; and if it is the figurative baptism—the baptism of the Spirit—that the apostle here refers to he calls it a *burial;* therefore the literal baptism of water which "is the outward and visible sign of the inward and spiritual grace" *must* be a burial also. There must be a resemblance between the sign and the thing signified. But we cannot do better than allow the passage to speak the mind of the Spirit by giving it its true literal meaning.

In the preceding chapter, the apostle shows that the salvation of the sinner is the *free gift* of God's grace through the righteousness of Jesus, and anticipates an abuse that

may be made of this glorious doctrine, as follows: "If salvation is the free gift of God's grace, and if His grace abounds most where most sin is found, let us then continue in sin that grace may abound." Anticipating this abuse of a doctrine so precious, he guards against it with the argument of these verses: "What then, shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein." Here the apostle teaches the great doctrine of substitution,—Christ dying for the sins of His people. The believer is represented as having died, and thus paid the penalty, in the person of Christ his Substitute, and is consequently free from the guilt of sin, "justified from all things from which he could not be justified by the law of Moses." In the following verses he teaches that the *sanctification* of believers rests on the same foundation, and springs from the same source as their *justification*,—their *union with* Jesus Christ. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" Here he proves that the Christian is dead to sin because he died with Christ, *i. e.* in His person as his Substitute, and he becomes as truly *one* with Christ in His atonement as he was *one* with Adam in his sin. Christ's righteousness is his as truly as Adam's sin was his. When it is said that Christians have died with Christ, there is no more figure than when it is said that they have died in Adam.

All evangelical denominations are agreed that the three great facts of the Gospel, that proclaim the atonement, are the death, burial and resurrection of Christ, (see 1 Cor. xv: 1–4,) each act essential to the completion of the wondrous plan. When the sinner believes to the saving of his soul, these are three facts that he fixes his faith upon. He believes that Jesus died for his sins and in his death made the needed atonement. He believes that Jesus was buried,

thus proving His death to be a real death. He believes that Jesus rose again from the dead for his justification, His resurrection showing that the ransom price was fully paid. He thus by faith becomes united to Jesus in His death, burial and resurrection. "Faith relies, for acceptance with God, on the work of Christ. It is a perverted gospel that substitutes the work of the *Spirit* in us, for the work of *Christ* for us as the object of our faith; and so it is a perverted baptism which represents the faith that we profess, as directed to the work of the Spirit, instead of to the work of Christ as the proper object of faith."

As the believer goes down into the water and is buried with Christ by baptism, that act shows his faith in the death and burial of Christ, as also his union with Him in His death and burial. And as he comes up out of the water he expresses thus his faith in the resurrection of Christ, as also of his own union with Him in His resurrection. This most assuredly is the soul-cheering truth that is taught in this precious portion of God's word, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death. Therefore we are *buried with Him by baptism* into death, that like as Christ was raised from the dead by the glory of the Father, even so we ought to walk in newness of life. For if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection."—Rom. vi: 1–5. If you attempt to substitute sprinkling or pouring instead of immersion, it makes the passage unintelligible; robs it of the glorious truth it teaches; and destroys all its beauty. So say the learned and candid modern Episcopal critics, Conybeare and Howson. "This passage *cannot be understood* unless it be borne in mind that the primitive baptism was by immersion."—*Note in loco.*

JOHN WESLEY. "*Buried with him*, alluding to the ancient manner of baptizing by immersion."—*Notes.*

WM. TYNDALE. "The plunging into the water signifieth that we die and are buried with Christ, as concerning the old life of sin which is in Adam, and the pulling out again signifieth that we rise again with Christ in a new life." —*Manual*, p. 206.

ROSENMULLER, professor of Theology at Leipsic. "Immersion in the water of baptism and coming forth out of it was a symbol of a person's renouncing his former life, and on the contrary beginning a new one. The learned have rightly reminded us that on account of this emblematical meaning of baptism, the rite of immersion ought to have been retained in the Christian Church."—*Chase*, p. 49.

PROF. LANGE, on infant baptism, 1834. "As Christ died, so we die (to sin) with him in baptism. The body is, as it were, *buried* under water, is dead with Christ; the plunging under water represents death, and rising out of it the resurrection to a new life. A more striking symbol could not be chosen."

MARTIN LUTHER, after speaking of baptism as a symbol of death and resurrection says: "On this account I could wish that such as are to be baptized should be completely immersed into water, according to the meaning of the word and the signification of the ordinance; as also, *without doubt, it was instituted by Christ.*"—Jewett, p. 29.

I have in the recent discussion with Dr. Murray quoted from Dr. Adam Clarke. Our author would have the readers of his work believe that I misrepresented the Doctor because I did not emphasize the *probable*, in the Doctor's words. On this he says on page 69, "But what must have been the feeling of indignation, with the few who consulted and compared authorities," &c. I shall here give another quotation from the Doctor, in which the word *probable* does not occur, and by so doing turn the feeling of indignation towards him, I suppose, for making such a frank, candid, honest acknowledgment without the limitation of a *probable*,

even. "But as they receive baptism as an emblem of *death* in voluntarily going under the water, so they receive it as an emblem of the *resurrection* unto eternal *life* in coming up out of the water, thus they are *baptized for the dead* in perfect faith of the resurrection. The three following verses seem to confirm this sense."—*Notes on 1 Cor. xv: 29.*

EDINBURGH PRESBYTERIAN REVIEW, Vol. 1, page 531.—"We have rarely met, for example, with a more *weak* and *fanciful* piece of reasoning than that by which Mr. Eweing would pursuade us that there is no allusion to the mode of immersion in the expression buried with him in baptism. This point ought to be FRANKLY ADMITTED, and indeed cannot be denied with any show of reason." See extract at p. 9.

I shall close my remarks on this passage in the language of PROF. GEORGE CAMPBELL, of Scotland, (Presbyterian) though written upon another point of the controversy, yet equally applicable to the man who would say that "buried with Christ by baptism" favors sprinkling or pouring rather than immersion. "I have heard a disputant, in defiance of all etymology and use, maintain that the word rendered in the New Testament *baptize* means more properly to sprinkle than to plunge; and, *in defiance of all antiquity*, that the former was the earliest and the most general practice in baptizing. One who argues in this manner never fails, with persons of knowledge, *to betray the cause he would defend;* and though with respect to the vulgar, bold assertions generally succeed as well as argument, and sometimes better, yet a candid mind will always disdain to take the help of falsehood, even in the support of truth."—*Lectures on Pulpit Eloquence*, Lect. 10, p. 304.

"*Buried with him by baptism.* It seems *the part of candor to confess* that here is an allusion to the manner of baptizing by *immersion* as most usual in these early times," &c.—*Dr. Doddridge, in loco.*

CHAPTER XIII.

FIGURATIVE BAPTISM OF THE ISRAELITES.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers *were under the cloud,* and all passed through the sea.

"And were all baptized unto *(into)* Moses *in* the cloud and *in* the sea."—I Cor. ; x: 1, 2.

ON this passage our author says, "The Israelites were baptized. They were saved—gloriously delivered. But whence came the baptismal element? The clouds *poured* out water."—p. 15.

The tactics of our author here, and in the passage last considered—"Buried with Him in baptism"—are not commendable in a man whom the Lord has sent to teach the people. In Rom. vi, where the Apostle *evidently* speaks of the literal burial of the Roman Christians in the waters of baptism—which has been proved and amply sustained—our author, in order to sustain his theory, seeks to deprive the passage of its literal sense and give it a figurative meaning. And in this passage now before us, "baptized unto Moses in the cloud and in the sea," he changes his tactics by throwing away its *figurative* meaning and giving it a literal signification. In order to sustain him in this, he puts a superhuman pressure upon the "fiery cloudy pillar," and manages to press some water out of it, and the supposed falling of this water he calls baptism. Will any anxious seeker after truth, with

the inspired Word before him be satisfied with such manœuvring? I trow not.

Let the reader turn to the narrative to which the apostle here refers, Exodus xiv: 19–22,—"And the angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was *a cloud and darkness to them* (to the Egyptians), but it *gave light* by night *to these* (the Israelites); so that the one came not near the other all the night. And Moses stretched his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night and made the sea *dry land*, and the waters were divided, and the children of Israel went *into the midst of the sea* upon the dry ground and the waters were *a wall* unto them on their *right hand* and *on their left*."

The reader will see that there is not a word about baptism in the narrative. But the apostle, in his reference to it, calls it a figurative baptism because it represents the Israelites, not as being *literally baptized*, but as submitting themselves to the authority and leadership of Moses, as Christians when baptized submit themselves avowedly to Christ. If, however, we go to it for an argument upon the mode of baptism it is decidedly in favor of immersion. To make the Psalmist say that the pouring out of water mentioned in the seventy-seventh Psalm, fell upon the Israelites while crossing the Red Sea is certainly not giving the mind of the Spirit: for the cloud that overshadowed them was not a water cloud, but it "gave light" unto them; moreover they are said to have crossed on *dry land* which fact is irreconcilable with the clouds *pouring* out water upon them, and beside all this the pouring out of water, above mentioned, was accompanied with the flying of arrows, thunder and a terrible tempest, which storm, certainly, did not fall upon the children of Israel as they, under the

protection of Almighty God, crossed through the sea, overshadowed by the cloud giving light and not darkness—indicating favor and not wrath.

I repeat it, if an argument is to be drawn from this figurative baptism it favors *immersion.* Notice the position of the Israelites, the water "*a wall on their right hand and on their left* and the cloud above them, and thus they were *under the cloud* and all *passed through the sea*; and were baptized into Moses (obligated to Moses) *in* the cloud and *in* the sea."—1 Cor. x: 1, 2. A few Pedo-baptist testimonies will give weight to these words.

THEOPHYLACT, Archbishop of Achrida about 1070. "*Were all baptized unto Moses in the cloud and in the sea.* That is, they shared with Moses both the shadow beneath the cloud and the passage through the sea; for seeing him first pass through, they also themselves braved the waters. As also in our case; Christ having died and risen, we also are ourselves *immersed* (baptized) imitating death by the sinking down, and resurrection by the coming up. They were immersed (baptized) unto Moses, therefore instead of; they had him as a founder of the type of the immersion (baptism;) for the being under the cloud, and the passing through the the sea, were a type of the immersion." CONANT, example 196.

WITSIUS. "How are the Israelites baptized *in the cloud and in the sea*, seeing they were neither immersed in the sea, nor wetted by the cloud? It is to be considered that the apostle here uses the term *baptism* in a figurative sense, yet there is some agreement to the external sign. The sea is water, and a cloud differs but little from the water. The cloud hung over their heads, and the sea surrounded them on each side; and so the water, with regard to those who are baptized."—*In Ped. Ex., Vol. I,* p. 185.

MOSES STEWART. "Here then was the cloud which first stood before them and then behind them; and here were the waters of the Red Sea like a wall on their right hand and on their left. Yet neither the cloud nor the water touched them. They went through the midst of the sea upon *dry* ground. Yet they *were baptized in the cloud and in the sea.* The reason and ground of such an expression must be, so far as I can discern, a surrounding of the Israelites on different sides by the cloud and by the sea, although neither the cloud nor the sea touched them. It is therefore a kind of *figurative* mode of expression, derived from the idea that baptizing is surrounding with a fluid. But whether this be by immersion, affusion, suffusion, or washing, would not seem to be decided. The suggestion has sometimes been made that the Israelites were sprinkled by the cloud and by the sea, and this was the baptism which Paul meant to designate. But the cloud on this occasion was not a cloud of rain; nor do we find any intimation that the waters of the Red Sea sprinkled the children of Israel at this time. So much is true, namely, that they were not *immersed.* Yet, as the language must evidently be figurative in some good degree, and not literal, I do not see how, on the whole, we can make less of it, than that it has a tacit reference to the idea of *surrounding* in some way or other."

Those men are honest. They give those passages what they believe to be the mind of the Spirit, and strive to support the theory of sprinkling and pouring in some other way. In view of their comments, which bring out the obvious meaning of the text, what becomes of our author's unsupported assertion: "The Israelites were baptized . . . . But whence came the baptismal element? The clouds poured out water?" It remains *unsupported* like the theory it is intended to uphold.

CHAPTER XIV.

ONE BAPTISM.

"There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, *one baptism*, one God and Father of all, who is above all, and through all, and in you all."—Eph. iv: 4, 5.

OUR author says that the one baptism, in this passage, is "the grand essential baptism of the Holy Ghost of which the application of water is only the symbol."—p. 40. Be it so, it is nevertheless *one immersion.* Everybody knows that the word *baptism* is not a translation of the Greek word *baptisma* used in this text—*hen baptisma.* There is not a standard lexicon extant that renders this word *pouring.* Nor can it *ever* be so translated in any passage of Greek and make sense; therefore this passage *cannot* be translated *one pouring.* There is not a standard lexicon extant that renders *baptisma*, sprinkling. Nor can it *ever* be translated *sprinkling* in any passage of Greek and make sense; therefore this passage *cannot* be translated *one sprinkling.*

Again, *every* standard lexicon extant renders *baptisma* immersion, or an equivalent meaning; and *wherever* it occurs in any passage of Greek, it must be translated by immersion or an equivalent word in order to make sense. Therefore *hen baptisma*, in this passage, must be translated *one immersion.* If the facts above stated are true, and no scholar will deny them, the apostle in this passage settles the controversy once for all: "*there is one* IMMERSION."

If, as our author says, the apostle here refers to the baptism of the Spirit, of which the baptism of water is a symbol, the fact still remains unchanged. The baptism of the Spirit, such is the abundance of the gift, is a figurative *immersion*; the baptism of water which is its symbol, *must be an immersion also.* No amount of thimble-rigging *can* make anything of this passage but *hen baptisma* in Greek, ONE IMMERSION in English, whether it be the baptism of water or that of the Spirit.

It seems very clear to my mind, however, that the baptism of water, and not that of the Spirit, is referred to in the clause, "one baptism."

In the preceding chapter the apostle forcibly reminds the Ephesians of their high and holy calling, being quickened by the power of God from a death in trespasses and sins to a life in righteousness,—even a sitting together in heavenly places in Christ Jesus. They were by nature dead in sin; Christ, in their place, died for sin. Christ was reckoned dead in sin for them, and they are reckoned dead to sin in Christ, "For He has made Him to be *sin for us* who knew no sin, that we might be made the righteousness of God in Him." —2 Cor. v: 21. See also Rom. vi: 1–8.—"Now if we be *dead* with Christ we believe that we shall also live with Him."—v. 8. Christ who owed nothing becomes their heavenly Surety,—makes Himself a debtor for them, and fully pays their debt; *they* who owed that mighty debt which they never could pay, are clear of their debt through the payment of their Redeemer. Christ, *who knew no sin* was treated as a criminal, and bore the penalty for them: *they*, the real criminals, are delivered from the penalty due to their crimes, and treated as righteous through Him who bore that penalty for them. Christ was actually raised from the dead for them. The surety leaves the prison on the third day, having discharged the debt, and is exalted to

glory: they are reckoned as raised from the dead *with Him*, their debt being paid by Him, and they are exalted to glory too; thus they "are raised up together and made to sit together in heavenly places in Christ Jesus."—Eph. ii: 6.

"Believers are spoken of and deemed to be now as they shall be. Their blessed inheritance in *reversion* is spoken of as in *possession*, and their faith in God's promise of what they shall be, enables them, through His grace, to rejoice in what they are." "Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ."—Gal. iii: 26, 27. "And if children, then heirs, heirs of God and *joint-heirs with Christ*."—Rom. viii: 17. "Blessed be the God and Father of our Lord Jesus Christ who, according to His abundant mercy, has begotten us again unto a lively hope *by the resurrection of Jesus Christ from the dead*, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who *are kept by the power of God* through faith unto salvation, ready to be revealed in the last time."—1 Peter i: 3–5.

"I have an heritage above,
Which yet I cannot see;
But He who died to make it mine,
Is keeping it for me."

Thus I have faintly described their high and holy calling, as taught in the second and third chapters: here in chapter iv: 1, the apostle exhorts them "to walk worthy of the vocation wherewith they [ye] are called." And one way of doing so is to "endeavor to keep the unity of the Spirit in the bonds of peace."—v. 3. The perfection of this unity he shows in verses 4, 6, where he tells us that there is but one *body*, one *Spirit*, one *hope*, one *Lord*, one *faith*, one *baptism*, one *God and Father of all*. And by the operations of the one Spirit they were brought to exercise the one faith, and in the one baptism they professed that

one faith, and were thus initiated into the one body or Church, and are now rejoicing in the one hope, even "the glorious appearing of the great God and our Saviour Jesus Christ," Titus ii: 13; having been adopted into the family of the one God and Father of all. "For ye are all the *children* of God *by faith in Christ Jesus*; for as many of you as have been *baptized into Christ have put on Christ*, Gal. iii: 26, 27.

That the one body here spoken of is the Church is evident from 1 Cor. xii: Rom. xii: 4, 5; Eph. i: 22, 23, etc.

The evidence of Dr. Adam Clarke will have weight with my Methodist friends,—greater weight, I presume than that of Mr. Lathern. It reads as follows:

"Verse 4, There is *one body*, viz., of Christ, which is His Church.

One Spirit, the Holy Ghost who animates this body.

One hope, of everlasting glory, to which glory ye have been called by the preaching of the gospel; through which ye have become the body of Christ, instinct with the energy of the Holy Spirit.

Verse 5. *One Lord*, Jesus Christ, who is the governor of His Church.

One faith, one system of religion proposing the same objects to the faith of all.

One baptism, administered in the name of the Holy Trinity; indicative of the influences, privileges and effects of the Christian religion." etc. *Notes in loco.*

Here the Doctor clearly understands the one baptism to be the baptism of water administered in the name of the Holy Trinity *indicative*, of certain influences, &c., but not the influences themselves. There is *hen baptisma—one immersion,—not* one pouring, *not* one sprinkling, *not* your choice of the three; but one immersion. So says the Spirit of God, and "let God be true."

CHAPTER XV.

ARGUMENT FROM THE LORD'S SUPPER DEMOLISHED.

ON pages 39 and 40, our author makes an indirect acknowledgment that the apostolic mode of baptism was immersion; but thinks that "the agitation to which the churches have been subjected upon the vexed, but comparatively insignificant question of mode in the administration of baptism, may, by means of parallel instituted between this sacrament and that of the Lord's supper be made to stand out in its true light."—p. 39. On page 40, he says, "To observe this ordinance literally we ought, in the night time, in an upper room, reclining upon sofas, or couches, to take a full meal, and the Lord's supper ought to be celebrated as a grand festal entertainment." That is to say we do not observe this ordinance literally, as it was instituted by Christ, and practised by the apostles. And why should we be faulted for not observing the ordinance of *baptism* literally as it was instituted by Christ when He gave the great commission, "Go ye therefore and teach all nations, baptizing them," &c.,—and as it was practised by the apostles to whom the commission was directly given. If Mr. Lathern can show that the time of day, the kind of seats, the height of the room, or the position of the communicants is any part of the command, "*This* do in remembrance of me;" he certainly is to be blamed for not

administering the supper "at night, in an upper room, reclining," because he ought to "keep the ordinances as they were delivered unto him."—1 Cor. xi: 2.

But everybody knows that the command given by our blessed Saviour on instituting the supper, had no reference *whatever* to time, place or position. To *eat bread and drink wine* in commemoration of the broken body and shed blood of our Lord, was the command, without a word about the time, only "as oft as ye eat this bread and drink this wine, ye do show forth the Lord's death till he come." Not a word about the *place* where, nor the *position* in which this command was to be obeyed. Just so with regard to the command to go and baptize—immerse,—you can go with your candidates in a chariot as Philip and the eunuch went, or you can go on foot as our blessed Lord Himself came to John to be baptized of him "in the river of Jordan;" but in either case you MUST, *in order to obey the command*, go to a certain water and go down both into the water, both the administrator and the candidate, and baptize—immerse—him. Having done all this you can come up out of the water or stay there, so far as the command is concerned. But we would advise you to do as Philip and the eunuch did, "They went down both *into* the water; both Philip and the eunuch, and *he* BAPTIZED *him*;" and they certainly did not stay there, for we read that "when they came up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more, and he went on his way rejoicing."—Acts viii.

The command given with reference to the Lord's supper, requires those who obey it to eat bread and drink wine. Without doing this the command *cannot be obeyed.* Having done this in the proper frame of mind—"discerning the Lord's body"—the command is obeyed, no matter where, when, or in what position.

The command given with reference to baptism requires those who obey it to be baptized—immersed. Without doing this the command *cannot* be obeyed. Having done this in the proper frame of mind,—"believing with all the heart" on Jesus Christ as the Son of God, and the only Saviour of sinners,—the command is obeyed, no matter where, when, or in what position. "There is no difference," says Tertullian, "whether baptism takes place in the sea or in a pond, in the river or the fountain, the lake or the bath; nor between those who were baptized in the Jordan by John, and those who were baptized in the Tiber by Peter." —Tertullian *de Bap.* c. iv. This, be it remembered, is one of the most eminent of the Latin fathers, who lived in the first quarter of the third century. Alas for the sprinkling and pouring theories, (although he mentions the sea, the pond, the river, the fountain and the bath,) he is silent upon the basin, the bowl, and the pitcher.

I am perfectly astonished at the other part of our author's quotation, namely, that in order "to observe the ordinance literally" as it was instituted, "the Lord's supper ought to be celebrated as a grand festal entertainment." Does he presume to say that on that memorable night on which our Saviour met His disciples in the upper room, and instituted this precious ordinance, he made it "a grand festal entertainment?" Surely not. It is true that about twenty-six years after this time the Corinthians so connected this ordinance with the common meal, which it seems, it was their custom to take previously to their taking the Lord's supper, as to call forth severe censure from the apostle, see 1 Cor. xi. But surely our author does not suppose that following the Corinthian *abuse* of this ordinance,—an abuse which brought upon them the judgment of Heaven, (see 1 Cor. xi: 30)—is observing it as it was delivered by our blessed Lord. There was certainly a deviation from the original

institution, and the apostle is not silent upon it. "For there must be also heresies among you, that they which are approved may be made manifest among you. When you come together, therefore, in one place, this is not to eat the Lord's supper; for in eating every one taketh before other his own supper, and one is hungry and another is drunken. What? have ye not *houses to eat and to drink in?* or despise ye the Church of God, and shame them that have not? shall I praise you in this? I praise you not."—1 Cor. xi: 19–22. Having thus *condemned* the "grand festal entertainment," he shows them the original nature and import of the ordinance.

CHAPTER XVI.

THE NEW DALE PROCESS.

I cannot leave this part of my subject without saying a word upon the "New Dale Process." A certain man in the United States by the name of James W. Dale, D. D., wrote huge volumes on the sprinkling theory, containing an aggregate of more than eighteen hundred pages. A certain able writer, a Doctor of Divinity, having reviewed this work, said that "In fact the entire substance of this book could be comprised, we believe, within fifty pages, of which one half would be false, and the other half irrelevant."

This work, notwithstanding the truth of the above criticism, has received great applause among Pedo-baptists, and is recommended by our author. It is not my intention here to review this work. The philological manœuvring by which Dr. Dale and his disciples have endeavored to rob *baptizo* of its true meaning, in order to support a theory, has been pretty well exposed, and I believe the literary curiosity will soon be counted among the things that *were*. I shall transcribe a few sentences of this work to give the reader an idea of the unscholarly and illogical statements it contains.

"Active, transitive verbs admit of numerous sub-divisions, possessed of characteristics by no means unimportant. Among the divisions will be found; 1. Words which directly

express *action.* 2. Words which directly express condition." Cl. B. p. 25. Will not every school boy who reads this page condemn the Doctor's statement? An *active, transitive* verb *without any action*—directly expressing *condition*!——*absurd;* no grammarian would attempt to sustain the position. Again; "In a word the simple, necessary, universal, *tropical* use of words should not be considered as *figure* (figurative)." Cl. B. p. 27.

"The same word cannot express both act and condition, although act and condition may be inseparably united in one word." Cl. B. p. 67. "It *(baptizo)* is never used to express momentary condition, although that condition may be, and in some very few cases is of short duration." Cl. B. p. 97. "Neither of them is capable of expounding *baptizo*, although capable in particular cases to answer its demands." Cl. B. p. 270.

Such is the nature of the text book of modern Pedobaptist controversialists.

I shall now give you Dr. Dale's definition of *baptizo.*

"Prop. iii. *Baptizo* in primary use expresses condition characterized by complete intusposition without expressing, and with absolute indifference to the form of the act by which such intusposition may be effected, as also without other limitations—TO MERSE."

"Prop. iv. In secondary use it expresses condition, the result of complete influence, effected by any possible means and in any conceivable way." Cl. B. p. 31. See also Dr. Murray's pamphlet p. 9.

Dr. Dale gives the true primary meaning of *baptizo.* The order is not commendable—that is, giving the meaning of the word as used in the *passive voice* first, and then its meaning in the active voice,—TO MERSE, which, evidently, was the voice in which our Saviour used it in the great commission; so according to Dr. Dale's own translation

the commission will read, "Go ye therefore and teach all nations *mersing* them." Neither is it very commendable in the Doctor to use such a word as "intusposition,"—a word that is not to be found in any English dictionary known to me.

But he who has a smattering of Latin together with his English, can understand the sense—placed within.—I prefer the definition given by Dr. Dale's pupil,—Dr. Murray—because it is given in plain Saxon words. On the classic meaning of baptize, he says "Its original meaning simply expresses the fact that a body or object is placed within a liquid element." *Script. Bap.* p. 4. This you see is its meaning in the *passive voice.* The verb must have been used in the *active voice*, however, in order to perform the *action* that has put the "body or object within the liquid element."

Every school boy knows that our Lord in giving His disciples a command to "*teach* all nations," used the verb *matheteusate;*—teach or disciple,—in the active voice, and is properly rendered. But it may be correctly said of this word using it passively; *mathetuo* in primary use simply expresses the fact that a person is taught or discipled.

Equally evident is the fact that our Lord used *baptizontes* in the active voice; its meaning thus used *must* be, according to Dr. Dale and his disciple Dr. Murray, putting them *within a liquid element.* The commission would then read "Go ye therefore and teach all nations putting them *within a liquid element*, in the name of the Father, and of the Son, and of the Holy Spirit," &c. This rendering is sustained by the standard classical lexicographers of to-day—LIDDELL & SCOTT, latest edition "baptizo, *to put in or under water.*" And so we shall read in the eighth chapter of Acts, "And they went down both into the water: both Philip and the eunuch, and he put him within the liquid element, *(Dr.*

Murray.) He put him in or under the water, *(Liddell & Scott.)* He mersed him, *(Dr. Dale.)* He buried him with Christ by baptism, *(Paul,)* "and when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more, and he went on his way rejoicing."

Such is Dr. Dale's frank acknowledgement as to the meaning of *baptizo* in primary use, TO MERSE. But with philological skill more ingenious than ingenuous, he robs it of its primary meaning, forces upon it a secondary one, as given above; and his P. E. Island disciple said, while lecturing in this city, that by virtue of that secondary meaning: "You may baptize a man by striking him in the face," or "in any conceivable way," that you can "change his condition." And thus, by their manipulating tactics, these men, either deliberately or "by words without knowledge," darken the counsel of our Lord.

As CHAS. ANTHON, late President of Columbia College, N. Y., will be accepted as undoubted authority on the meaning of a simple Greek word, I here give his definition of *baptizo: "The primary meaning of the word is to dip or immerse, and its secondary meanings,* IF IT EVER HAS ANY, all *refer in some way or other to the same leading idea.* SPRINKLING, etc., *are entirely out of the question."* Suppose for argument's sake that *baptizo* has a secondary meaning, are we at liberty, in translating it, to reject its primary and give to it a secondary, when there is nothing in the context that forbids its primary?

ERNESTI, page 14, says; "The primary or literal meaning of a word is *the only true one,*" and in support of this he quotes the following words from MORUS: "There can be no certainty at all with respect to the interpretation of any passage, unless a kind of necessity compels us to affix a particular sense to a word; which sense, as I have

before said must be *one;* and unless there are special reasons for a *tropical* (or secondary) meaning, it must be the literal sense."

Let us apply the manipulating tactics of Dr. Dale and his disciples to the first two words used by our Saviour to designate the other Gospel ordinance,—the Lord's supper,—and see whether any lover of Jesus, who desires "to keep the ordinances as they were delivered unto us," will accept the consequences. In Matt. xxvi: 26 you will find the institution of this ordinance, "And as they were eating Jesus took bread, and blessed it, and brake it, and gave it to the disciples and said, *Take, eat,—Labete, phagete.*" The first word, *Labete*—take—is derived from *Lambano*, the primary meaning of which is, as given in the text, "take, to grasp, to lay hold of, to seize, &c." It has also a tropical meaning, "to be instructed, to learn." * The second word, *Phagete*, is derived from *esthio* the primary meaning, as given in the text, is "to eat, to take food." This word has also a tropical meaning, "to devour, to consume."* In this sense it is used in Heb. x: 27, "Fiery indignation which shall *devour* the adversaries." Apply the tactics of Dr. Dale and his disciples to these words. Take the tropical (instead of the primary) meaning of take—*to learn;* and the tropical meaning of eat,—*to devour;* then the command to observe the Lord's supper will read as follows, "Jesus took bread, and blessed it, and brake it, and gave to the disciples and said *learn, devour*, this is my body, etc." According to this rendering, the Lord's command is obeyed by the man who *learns* that it is bread that is offered to him, and *devours* that bread in any way even by throwing it into the fire.

Who could bear such gross manipulation of the words used by our Lord to designate one of His blessed ordinances?

* Dr. Robinson's Lexicon of the New Testament.

Yet this is *precisely* the way by which Dr. Dale robs *baptizo* of its native, essential, primary signification, and gives to it a secondary one which he calls condition, the result of complete influence, effected by any possible means and in any conceivable way; and his conclusion is that whatever can thoroughly change the character, state or condition of any object is capable of baptizing it; and by such change does in fact baptize it. ¶ The doctrine is simply unphilosophical and untrue. A man is run over by a locomotive and mangled to death. I presume the locomotive *exerts a powerful influence* over that man and *changes his condition* too. Yet who, but Dr. Dale and those dazzled with his theory, would say that the locomotive baptized that man?

In closing this brief reference to this amusing work of Dr. Dale, I will place before you, reader, the two Gospel ordinances that Christ has enjoined upon His Church; giving first the primary meaning of the words, and afterwards their secondary. Having done so I shall leave you to consider which of the renderings expresses the *acts* that Christ commands.

1. The ordinance of the Supper, *Labete, phagete*, primary meaning, *Take, eat.—Reject it*, who can? Secondary meaning, *Learn, devour.—Accept it*, who will?

2. The ordinance of baptism,—*Baptizontes*,—

Primary: *To put in or under water.*—LIDDELL & SCOTT.

" *Immerse, submerge.*—WILKE.*

" *Immerse, submerge.*—CREMER.†

" *To merse.*—DR. DALE.‡

Secondary: "condition, the result of complete influence effected by any possible means and in any conceivable way."

¶ Cl. B. p. 31.—Compare Scripture Baptism, Dr. Murray, p. 9, 10.

* Grimme's edition of Wilke's Lexicon of New Testament, Greek.

† Cremer's Biblico-Theological Lexicon of New Testament, Greek.

‡ Cl. B. p. 31.—

Thus the commission would read, "Go ye therefore and teach all nations, changing their condition by complete influence effected by any possible means and in any conceivable way, into the name of the Father and of the Son and of the Holy Spirit."—*Accept it*, who can?

Primarily and properly: "Go ye therefore and teach all nations, *immersing* them into the name of the Father and of the Son and of the Holy Spirit."—*Reject it*, who will?

Surely any theory that converts these precious truths—given by their Author in simple, yet impressive words—into unintelligible absurdities can have no support from God's word; and however applauded by men, can only

"Shine to *delude*, and *dazzle* to expire."

But "The word of the Lord endureth for ever. He that believeth and is baptized (immersed) shall be saved."

"Take, eat, this is my body . . . . This cup is the New Testament in my blood, this do ye as oft as ye drink it in remembrance of me."

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as *I delivered them to you.*"

"Blessed are they that do His commandments.

CHAPTER XVII.

CHRIST OUR EXAMPLE.

WAS the baptism of Jesus an example for his people? . . . . If following Jesus implies literal compliance with his examples and teachings, then the oriental washing of feet ought to be perpetuated through all time and in all lands." Such are the words of our author on pages 65 & 66. Do not these words betray an inward conviction that he did not sustain what he endeavored to prove, viz.: that Christ was not immersed? If, as Mr. L. would have us believe, Christ was baptized by sprinkling or pouring, why is he unwilling that we should follow his example in our baptism? The unwillingness evidently arises from the fact that the immersion of Jesus by John in the river of Jordan cannot be denied in the face of the inspired record, hence the efforts made to show that Christ in His baptism is not a proper example for us to follow. For my own part I want no wiser, no holier, no better example than my blessed Lord; and the determination of my heart while I pen these lines is, that

"I will follow *thee* my Saviour,
Thou didst shed thy blood for me;
And though all men should forsake thee,
By thy grace I'll follow *thee*."

Every step in the *perfect* life of our blessed Redeemer, from the first action recorded of Him to the last prayer offered by Him on the cross, ("Father, forgive them, they know not what they do,") was an example for *all* his followers, for "He set for us an example that we should follow His steps."—*Peter.* You are safe, dear reader, in following the example of Christ closely, *literally*, even to the washing of your neighbour's feet; and if in His Word you can find where he has commanded you to do this act of oriental hospitality, the command is imperative and you ought to obey it. *I* have not yet found the place where Christ commands me to wash my neighbour's feet; but I do find clearly where He commanded His disciples to baptize all who would believe on Him; and also where Peter commanded those who believed on Jesus to be baptized.—Acts x: 48. In obedience to the command, I have been baptized myself, and in obedience to my Lord's commission I baptize all who apply for the ordinance and give a credible evidence of their regeneration.

Suppose for argument's sake we admit that Christ in His baptism did not "set for us an example;" yet His baptism was an example of *baptism*, and an example of *the* baptism He commanded his disciples to administer when He gave them their commission, the same word being used on both occasions, (*baptizo.*) Both, however, are true here. Christ's baptism was an example of baptism, and Christ in His baptism was an example for His people: "Thus it becometh *us* to fulfil all righteousness." "For this reason He dedicated and sanctified baptism in His own body, *that He might have it in common with us*, as a most firm bond of the union and society which He has condescended to form with us." —CALVIN *Institutes*, *Vol. 3*, p. 425.

CHAPTER XVIII.

SEPTUAGINT.

PERHAPS the most *glaring*, but very feeble, attempt made by our author to rob baptism of its essential act—immersion—is in his treatment of 2 Kings, v: 10, 14, "And Elisha sent a messenger unto him (Naaman) saying, go and wash *in* Jordan (not *at*) seven times, and thy flesh shall come again to thee, and thou shalt be clean . . . . Then went he down and *dipped himself seven times in Jordan*, according to the saying of the man of God," &c. In this passage the troublesome word is *taval* in the Hebrew or inspired text; *baptizo* in the translation of the Seventy; and *dip* in the authorized English version. In the tenth verse, where the command is given by Elisha, the word in the inspired text is *rachats;* in the translation of the Seventy *louo;* and in the authorized English version *wash.* In the face of all this our author has the audacity to say that "the prophet, in harmony with Divine requirement for purification of leprosy, *the sprinkling of water*, and in accordance with oriental idea and usage, prescribed the application of water to the place seven times, as in the version of the seventy, the Syrian general baptized himself, and as the result there was a completely changed condition."—P. 52.

In the above quatation are two statements, one in reference to the command given by Elisha, and the other to the manner in which that command was obeyed. The first statement is *incorrect;* the second is *inconsistent.*

If the prophet meant in any way to harmonize his command to Naaman, with the "Divine requirement for purification of leprosy," it is very evident that it was not with that portion of the ceremony which required "the sprinkling of water;" but rather with the portion of the ceremony which required the leprous man to *wash himself in water.*" (See Lev. xiv: 8, 9.) Elisha said not a word about sprinkling; nor did Naaman so misunderstand him; for "he went down and *dipped himself* seven times *in* Jordan." So says the inspired text by the word *taval;* so say the seventy learned Jews by the translation of the Hebrew *taval* into the Greek, *baptizo;* so say King James' translators by the translation of *baptizo* into the English, *dip.* Notwithstanding these facts, the Rev. Mr. Lathern and the Rev. Mr. D. D. Currie—whose catechism Mr. L. takes "great satisfaction in commending as a capital compendium of the subject"—ignore the inspiration of the Hebrew text,—repudiate the wisdom and learning of the Seventy, and *condemn* the translation of King James, by rendering the passage contrary to scholarship and sense, he sprinkled himself seven times in Jordan. "In 2 Kings, v: 14," says Rev. D. D. Currie, "Elisha told Naaman to go and wash seven times in *(or at)* Jordan, and he went and baptized (it is dipped in the English version but baptized in the Greek) himself seven times. It is evident that he must have sprinkled himself seven times." —*Cat. of Bap.* p. 14, 15. Our author endorses the above by recommending the work "as a capital compendium on the subject," as also by the statement that the prophet commanded Naaman to apply water to the leprous spot, "in harmony with the divine requirement, for purification of leprosy, the sprinkling of water," &c. Prof. Moses Stewart translates the passage "Naaman went down and plunged himself *(ebaptisato)* seven times in Jordan." Thus we have on the one hand the *inspired* Hebrew, the Greek Septuagint, the English authorized version and the *learning of the world;*

and on the other hand Rev. J. Lathern and Rev. D. D. Currie. Reader! on which side is the weight of evidence?

The second statement made on page 52, namely: "Seven times, as in the version of the seventy, the Syrian General baptized himself," &c., is inconsistent. Here he rejects the authorized English version entirely, because in it the word is properly translated, "He dipped himself," &c., what now becomes of "the fidelity of the venerable men who translated the English Bible?" Who calls their fidelity into question? See page 56. But when the ambiguous *with* of the authorized version, comes to his rescue, he clings to it tenaciously; and with all his power vindicates the translation and condemns those who reject it. Oh, consistency thou art a jewel!

What are the facts in the case before us? The prophet had directed Naaman to go "and *wash* seven times *in Jordan;*" and as he had not the benefit of Pedo-baptist disquisitions on Greek prepositions, instead of standing on the bank *at* Jordan, he actually went down and *dipped himself* seven times *in Jordan*; and he did it *according to the saying of the man of God.* The saying of the man of God was not *sprinkle* thyself, but *wash* thyself. And the act performed by Naaman, in obedience to that command, shows how he understood it, just as every Jew, according to Miamonides, Dr. Alting, Witsins, and others would understand it. "Wherever, in the law, washing of the flesh or of the clothes is mentioned, it means nothing else than dipping of the whole body in a laver; for if a man dips himself all over except the tip of his little finger, he is still in his uncleanness."—MIAMONIDES. That Naaman went down "and dipped himself in Jordan," *(Kai ebaptisato en to Jordane,)* and not sprinkled himself *(erantisato en to Jordane,)* is a fact that no man, having any reputation as a scholar, will risk to deny: and he who does, *flatly* contradicts the word of the living God.

CHAPTER XIX.

APOCRYPHA.

THERE are two cases of the use of *baptisma* in the Apocryphal writings, which our author briefly touches. The first case is in Judith xii: 5–9, and reads as follows: "Then the servants of Holofernes brought her into the tent, and she slept till midnight; and she arose at the morning watch, and sent to Holofernes, saying, let my lord now command that thy handmaid may go forth to prayer. Then Holofernes commanded his body-guards that they shonld not stay her. Thus she abode in the camp three days, and went forth by night into the valley of Bethulia, and immersed [*ebaptiseto*] herself in the camp at the fountain. And when she came out she besought the Lord God of Israel to direct her way to the raising up of the children of her people. So she came in clean, and remained in the tent until she did eat her meat at evening."

Our author quotes from PROF. WILSON upon this passage, the following words, "The unseemliness of a lady submitting to nightly immersion, in the midst of a camp, and at a fountain from which, it is considered probable, an army derived its supply of water, has staggered most interpreters, and tested the nerve of the majority of controversialists."

I have only to say of the *controversialist* whose *nerve* cannot endure the force of the above argument, that he ought to leave the field to others.

Are the Professor's two arguments, namely, "the unseemliness of a lady (Jewess) submitting to immersion," (washing, bathing,) and the probability that the army had no other water than this fountain, sufficient reasons for giving *baptizo* a meaning that does not belong to it? Certainly not.

The circumstantial evidences in this passage give additional reasons for adhering to the meaning of *baptizo*, and proving the immersion of Judith. Why did she *go out in the night into the valley of Bethulia*, if she did not want to immerse herself? Had she not water enough in her tent for sprinkling or pouring purposes? Evidently Judith went out into the valley of Bethulia to purify herself for the identical reason that John went to Ænon near to Salim to baptize, *because there was much water there.* A gill of water would be sufficient to sprinkle or pour, and that gill could be brought from the fountain; but in order to immerse the whole body it was necessary to go to the fountain. And so we read that she "went out in the night into the valley of Bethulia and washed herself," &c. She thus performed her ablution according to the universal custom among the Jews, see Lev. xi: 32, xiv: 8, xv: 5, 21, 27; xvii: 15. "Wash his clothes and *bathe himself in water.*" See MAIMONIDES as already quoted, also LIGHTFOOT and ADAM CLARKE. "That the baptism of John was by plunging the body *after the same manner as the washing of unclean persons,*" &c.—*Clarke's Com.; end of Mark.*

On this passage Dr. Conant remarks: "Compare in ch. vi: 2, *the fountains that were under Bethulia*; ch. vii: *and* [Holofernes and his horsemen] *viewed the passage up to the city and came to the fountains of their waters and took them;* v. 17, *and they* [the Ammonites and Assyrians] *pitched in the valley, took the waters and the fountains of the children of Israel.*

"There was evidently no lack of water for the immersion of the body, after the Jewish manner; namely, by walking

into the water to the proper depth, and then sinking down till the whole body was immersed.

"One of the oldest Greek manuscripts (No. 58) and the two oldest versions (the Syriac and Latin) read *immersed (baptized) herself in the fountain of water*, (omitting *in the camp.)* According to the common Greek text this was done *at the fountain* to which she went, because she had there the means of *immersing* herself. Any other use of water for purification could have been made in her tent."—CONANT, Ex. 174.

The second case in the Apocrypha is from the *Wisdom of Sirach*: "He that is baptized after touching a dead body, if he touch it again what is he profited by his washing?" —*Sirach* xxxi: 25.

In connection with what has already been said upon the subject of ceremonial washings among the Jews, it will be sufficient to add the following quotations; "The entire body was to be plunged at once, for if but the tip of the finger was undipped, such a person was to remain still in his uncleanness."—WITSIUS vol. 3, page 385.

MEYER (Lutheran) one of the foremost German commentators of this century, in his critical commentary on the New Testament, says; (on Mark vii: 4) "Moreover *ean me baptizontai*, is not to be understood of *washing the hands*, (Lightfoot, Wetstein) but of *immersion*, which the word in classic Greek, and in the New Testament, everywhere, means (compare Beza) *i. e.* here, according to the context *to take a bath.* So also Luke xi: 38. Compare Sirach xxxi: 25, Judith xii: 7."—CONANT page 156.

In view of the above it is clearly seen that these passages from the Apocrypha give not the slightest countenance to sprinkling or pouring as the act performed. Judith "went out in the night into the valley of Bethulia and *immersed* herself at a fountain of water," &c.

"He that is *immersed* after touching a dead body, if he touch it again what is he benefited by his washing."

CHAPTER XX.

CLASSIC USAGE.

ON page 50 our author gives four instances of the classic usage of *baptizo*, which next demand attention. The first is taken from a work written by Strabo. Speaking of the march of Alexander's army, he says, "And they marched the whole day in water, (not *with* water—*en hudati*) immersed (*Baptizomenon*) as far as to the waist." —Geography, Book 14 ch. 3, 9.

Our author's amusing comment on this passage is as follows; "Wading up to the waist a whole day, the soldiers were baptized but not immersed." Were they not "immersed *as far as to the waist*" as the text before us says? But in the record of our Saviour's baptism there is no such limitation. "*Ebaptisthe hupo Joannou eis ton Jordanen*," was baptized (immersed) of John in Jordan, not "up to the waist," but wholly, without limitation. Neither is there any limiting clause in the record of the eunuch's baptism. "They went down *both into the water, both Philip and the eunuch* and he baptized him," *(ebaptizen auton)* not "up to the waist." Doubtless Philip himself was baptized up to the waist; but as for the eunuch he was "dipped in or under water," (LIDDELL & SCOTT,) and that without limitation.

Can our author get anything else than immersion out of this passage? How would it do to read: and they marched

all day in water, *poured* as far as the waist? *Absurd!* or: and they marched all day in water, *sprinkled* as far as the waist? Ridiculous! or: "and they marched all day in water, *immersed* as far as the waist?" Perfectly intelligible and correct.

The second passage is an oracle of the Sibyl respecting the city of Athens. "A bladder thou mayest be immersed (baptized); but it is not possible for thee to sink," PLUTARCH *Life of Theseus*, xxiv.—CONANT example 24.

The following is our author's comment on this passage, "The city would be subjected to disaster; but like the bladder floating lightly upon the surface of the waters, would surmount them all—baptized but not sunk, no immersion."

The true interpretation of the above oracle is this, the city of Athens was destined to be immersed in calamity for a time; but she would surmount it all. So the bladder "may be immersed," but whenever the pressure is removed it rises to the surface, and lightly floats upon the waters. Does the rational being live, who will say that the bladder, now lightly floating upon the water, but recently pressed beneath its surface, was not *immersed?* We think not. "A bladder thou *mayest* be immersed (baptized) but it is not possible for thee to sink."

The third is from a work on the *Life and Poetry of* HOMER, II. 26. The writer is supposed by some to be Plutarch, by others, Dionysius. The passage upon which the Greek writer comments, is the following, "And the whole sword was warmed with blood." The comment made by this writer is this, "For truly in this he exhibits very great emphasis; as if the sword was so imbathed (baptized) as to be heated." On this passage our author remarks, "The hilted sword of the mighty Ajax was baptized in blood flowing from a wound in the neck of his falling foe: that was baptism, but no immersion." Not a word in the text

about the flowing of the blood from the wound. The idea is, when Ajax struck Cleobulus "in the neck, with his sword, the whole sword was warmed with blood,"–the blood *surrounding* the sword in the neck of the foe, and not flowing from the neck on to the sword. On this passage DR. CONANT remarks that "the writer's comment is just; the poet's expression implying that the sword was so plunged in the warm blood, as to be heated by it."—Ex. 42.

Two similar expressions are found in the writings of CHRYSOSTOM, "Even this was worthy indeed of praise and of greatest admiration that he did not PLUNGE in (baptize) the sword; nor sever that hostile head."—*On David and Saul, discourse* iii: 7. CONANT, ex. 47. Also, "Sawest thou the nets of David stretched, and the prey intercepted therein, and the huntsman standing, and all exhorting to PLUNGE (baptize) the sword into the enemy's breast."—*Discourse on Clemency*, xxix. CONANT ex. 77.

The fourth and last case given by our author of the classic use of baptizo is figurative. A youth, described by Plato as being bewildered by subtle questions, "*Ego gnous baptizomenon*—I knowing the youth baptized." On this our author remarks triumphantly, "There was baptism by questioning: but no immersion." Does he not know that this is the very passage given in the latest edition of Liddell & Scott's Greek lexicon as an illustration of the figurative meaning of *baptizo?* If he does know this, he knows that this lexicon of unsurpassed authority, translates the passage thus, "*meirakion baptizomenon*—a boy *drowned* [overwhelmed] with questions."—*Art. on baptizo.* Is not this a figurative *immersion?*

No doubt our author selected the best cases he could find; but *every one of them is against* his theory. Not the shadow of an argument for sprinkling or pouring can be drawn from *any one of them*, or all of them combined; but

on the contrary each one demanding immersion as *essential* to the sense.

To the above examples I shall add a few more instances of the use of *baptizo* in classic Greek.

1. My first is from PINDAR, born 522 B. C., "For as when the rest of the tackle is toiling deep in the sea, I, as a cork above the net am undipped (unbaptized) in the brine." —CONANT ex. 62, —*abaptistou eimi.* From this passage you can see that the application of water to a *part* of the object is not baptism. The cork was floating above the net on the water, and is consequently said to be *abaptistou*–unbaptized. *No baptism without immersion.*

2. My second is from STRABO, born about 60 B. C. Speaking of the lake Tatta in Phrygia he says, "The water solidifies so readily about every thing that is immersed (baptized) into it *(baptisthenti eis auto)* that they draw up salt crowns, when they let down a circle of rushes."—CONANT, ex. 61.

3. *Josephus, Jewish Antiquities, book* 15, ch. iii: 3. Describing the murder of the boy Aristobulus, he says, "Continually pressing down and immersing (baptizing) him, [*baptizontes*] while swimming, as if in sport, they did not desist till they had entirely suffocated him."—CONANT, ex. 64.

4. *Plutarch,* (A. D. 50) *On Superstition,* iii, "Call the old Epiatrix and plunge (baptize) thyself into the sea [*Baptison seaton eis thalassan*] and spend a day sitting on the ground," —CONANT, ex. 64.

5. *The same writer, Gryllus* vii, says of Agamemnon. "Then bravely plunging himself (baptizing himself) into the lake Copais," [*Baptizo eis tou Kopaida limnen*]—CONANT, ex. 65.

6. *Hippocrates on Epidemics, book* 5, (born A. D. 155); "She breathed as persons breathe after having been immersed (baptized)," [*Bebaptisthai*] CONANT, ex. 30.

7. *Achilles Tatius*, about A. D. 450, "For their drinking cup is the hand. For if any of them is thirsty while sailing, stooping forward from the vessel, he directs his face towards the stream, and lets down his hand into the water; and dipping [*baptisas*] it hollowed, and filling it with water he darts the draught towards his mouth and hits the mark." —CONANT, ex. 57.

8. *Homeric Allegories*, ch. ix, "Since the mass of iron, drawn red hot from the furnace, is plunged (baptized) [*baptizetai hudati*] in water; and the fiery glow of its own nature quenched with water ceases."—CONANT, ex. 71.

9. *Æsopic Fables, fable of the man and the fox*, "And dipping (baptizing) tow in oil he bound it to her tail and set fire to it."—CONANT ex. 86. I will here give the original text for the benefit of the reader who understands Greek; principally because it contains an example of the *nude* or *naked dative* as used by Luke in chap. iii: 16.

Και στυπειον ελαι'ῳ βαπτι'σας, τῃ κερκῳ ταυτης προσδήσας, 'υφῆψε πυρι'.

Here we have the dative *elaio* without the preposition *en*, and it is correctly translated "*in* oil," and no true Grecist will translate it any other way. In Luke iii: 16, we have the dative *hudati* without the preposition *en* and it *must* be translated "*in* water.

10. I will only give one more example. It is from *Polyænus, Stratagems, book* 4, ch. 2, 6. "Saying this and clapping his hands, he ran through the midst and threw himself into the swimming-bath; and the Macedonians laughed. Philip did not give over dipping (baptizing) [*diabaptizomenos*] in a match with the pancratiast, and sprinkling [*rainomenos*] water in the face, until the soldiers wearied out, dispersed."—CONANT ex. 156. In this passage we have both acts—dipping and sprinkling, and the proper words to express those acts, *baptizomenos* and *rainomenos*. I have

a three-fold purpose in placing these ten examples before you, reader. *First*, that you may see how the Greeks, previously to, at the time, and after the time of Christ's sojourn on earth, understood and used the verb *baptizo*. My ten examples, selected from the whole range of Greek literature, as now before me, in CONANT'S *Baptizein* consisting of two hundred and thirty-six examples, show how Pindar, Strabo, Josephus, Plutarch, Polyænus, Hippocrates, Homer, and Achilles Tatius used the word. These writers range from 522 B. C. to about 450 A. D., and *every one of them*, without exception, as well as all the other Greek writers whose texts are before me, used the word in the sense of dip, plunge or immerse.

Add to this the testimony of Prof. Sophocles of Harvard College, who is himself a native Greek, long resident in America. His lexicon is founded upon Greek usage in the Roman and Byzantine periods from B. C. 140 to A. D. 1000. "*Baptizo, to dip, to immerse.*"

My second object is to give you an opportunity of testing the matter for yourself, by substituting either pour or sprinkle where the word *baptizo* occurs in these examples. Please try the experiment on Mr. Lathern's examples first, "And they marched the whole day in water *poured* up to the waist, *sprinkled* up to the waist." Where is the sense? "immersed up to the waist;" the sense is perfect.

My third purpose is to show you that *baptizo* does not "invariably drown its object," even in *Greek literature*, see example 3. If one immersion would drown Aristobulus why continue the process, repeating the action? In example 4 the person is commanded to "spend a day sitting upon the ground," after the immersion. Agamemnon, spoken of in example 5, attended the siege of Troy after his immersion. The Bible theory of immersion is in *no way weakened*, but in *every way strengthened*, by an honest investigation of the

original use of *baptizo* in Greek literature. As our author acknowledges that "*Bapto* is never in any of its forms, in the New Testament, applied to Baptism as an ordinance of the Christian Church," a discussion of *Bapto* demands none of our time in this work.

CHAPTER XXI.

PATRISTIC TESTIMONY.

OUR author makes a feeble attempt to support his theory by the testimony of the Fathers. He quotes Chrysostom and Cyril. His quotation from Chrysostom is clearly a figurative immersion. "Wonder not that I call martyrdom a *baptism* for there also *the Spirit descends in rich abundance.*" The rich abundance causes the immersion, (baptism); see this established in the chapter on the Pentecostal baptism.

To prove that Chrysostom* gives the above as a figurative immersion, I give the following quotation from his writings.

"On the petition of the sons of Zebedee, (on the words can ye drink etc.) Here calling his cross and death a cup and immersion (baptism) [*Baptisma*], a cup because he drank it with pleasure; an immersion (baptism) because by it he cleansed the world. And not because of this only, but also because of the facility of the resurrection. For as he who is immersed (baptized) with water [*Baptizomenos hudati*] rises again with great ease not at all hindered by the nature of the waters; so also, he having gone down into

*Chrysostom was born A. D. 347, made Bishop and Patriarch of Constantinople in 398.

death, with greater ease came up; for this cause he calls it an immersion, (baptism). Can ye be slain and die? For now is the toil for these, deaths, perils, and toils."—CONANT, ex. 229. In his comment on 1 Cor. Discourse xl: 1, he says; "For to be immersed (baptized) and to sink down; then to emerge is a symbol of the descent into the underworld, and of the ascent from thence. Therefore Paul calls the immersion (baptism) [*Baptisma*] the burial, saying: We were buried therefore with Him by the immersion (baptism) into death."—CONANT, ex. 184.

Also on the Gospel of John, Discourse xxv: he says; "Divine symbols are therein celebrated, burial and deadness, resurrection and life, and all these take place together; for when we sink our heads down in the water as in a kind of tomb, the old man is buried and sinking down beneath is all concealed at once; then when we emerge, the man comes up again."—CONANT, ex. 185. See also 186.

"CHRYSOSTOM of the golden mouth" is against you, Mr. Lathern, and a *weighty* evidence he is!

I am sorry to be compelled to say that the quotation given from Cyril is, either wilfully or ignorantly, so mangled and tortured as to destroy entirely the meaning of the author. The quotation is given by Mr. L. as follows: "We have been *baptized* not with mere water, nor yet *with the ashes of a heifer;* but with the Holy Spirit and fire." But the *real* words of Cyril are these. "But the spirit of burning we call the grace in the holy immersion (baptism) [*Baptismati*] produced in us *not without the Spirit.* For we have been *immersed* (baptised) not in mere water; but neither with the ashes of a heifer *have we been sprinkled* [*erantismetha*] for the cleansing of the flesh alone as says the blessed Paul; but in the Holy Spirit and a fire that is divine, and mentally discerned, destroying the filth of the vileness in us and consuming away the pollution of sin."

Καυ'σεως δε` πνευμα φαμ`εν τ`ην ε'π`ι τῳ α'γι'ῳ βαπτι'σματι χα'ριν ου' δι'χα πνευ'ματος ε'ν ἡμιν γινομε'νην. βεβαπτι'σμεθα μ`εν γ`αρ ου'κ ε'ν ὑ'δατι γυμνῳ̃, α'λλ' ου'δ`ε σποδῷ̃ δαμα'λεως ε'ῤ'ραντι'σμεθα δ`ε προς μο'νην τὴν τῆς σαρκο'ς καθαρο'τητα καθα' φησιν 'ο μακα'ριος Παυλος, α'λλ' ε'ν πνευ'ματι 'αγι'ῳ, και' πυρι` τῷ̃ θει'ῳ̃ και` νοητῷ̃, το`υς τῆς ε'ν ἡμιν φαυλο'τητος δαπανωντι 'ρυ'πους, κα`ι τ`ον τῆς 'αμαρτι'ας ε'κτήκοντι μολυσμον.—Cyrilli Archiep. Alex. Comment. in Is. lib. I. Orat. III. *(Vol. II. p. 76).—Baptizein, Ex. 221.*

Mr. L. left out the clause, "have we been sprinkled" that is found in the text after the clause, "but neither with the ashes of a heifer," and by this torture making one *simple* sentence having but one verb (baptized) out of a *compound* sentence having two verbs [baptized and sprinkled;] he makes Cyril say what he never intended, by *cutting* the verb "have been sprinkled" out of the last member of the sentence, erasing the semicolon and joining the words, "with the ashes of a heifer" to the first member of the sentence, he brings this clause under the power of the verb *baptized* instead of leaving it for the verb sprinkled to act upon.

Surely the cause that needs for its support such conduct as the above, is not of God, and should be abandoned by all.

Cyril's comment is on Isaiah iv: 4.—"When the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning." He makes this the spiritual cleansing, wrought in them by the power of the Holy Spirit. "But the spirit of burning, we call the grace of the holy *immersion* (baptism) *produced in us not without the Spirit.*" And the *inward* cleansing of the heart, he shows to be far superior to the *outward*, ceremonial cleansing of the body described in Numbers, 19: 17–19.—"And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel . . . . And the clean person shall sprinkle upon the unclean

[with hyssop dipped in the mixture] on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and *bathe himself in water*, and shall be clean at even." This is the process to which Cyril refers when he says "For we have been immersed (baptized) not in mere water; but neither with the ashes of a heifer have we been sprinkled *for the cleansing of the flesh alone* as says the blessed Paul." Here Cyril designates the two acts required "for cleansing of the flesh;" namely, immersion (bathing) *of the flesh in water* and the sprinkling of the heifer ashes, and these two acts are as distinct one from another as *Baptizo* is from *Rantizo;* but our author by his almost unpardonable (if wilful) torture of the passage, as described above, amalgamates the two acts into one, by cutting out the verb "sprinkled" and bringing the ashes of a heifer under the control of *baptized. Not* commendable is it!

Having thus exposed the attempt to compel, at any cost, the Fathers* to testify in favor of his theory, I shall show you where they stood on this question.

TERTULLIAN, (born about A. D. 150;) *On the resurrection of the body*, Ch. 47. Quoting Rom. vi: 3, he says "Know ye not that so many of us as were immersed into Christ Jesus were immersed into his death?" *In Christum Jesum tincti summus, &c.*"

A few lines below, in the same passage. "For by an image we die in baptism, but we truly rise in the flesh, as did also Christ."

On the Soldier's Crown, Chapter 3. "Then we are three times immersed, *(Dehinc ter mergitamur)* answering somewhat more than the Lord prescribed in the Gospel," i. e. the Lord did not require a *trine* immersion.

* The term "Fathers" is applied to eminent personages, who lived prior to the sixth century.

On Baptism, Ch. 7. He says; "As for baptism itself there is a *bodily act*, that we are immersed in water, (*quod in aqua mergimur*), CONANT exs. 204, 205, 207 & 209.

AMBROSE, Bishop of Milan, born about 340. *On the Sacraments*, Book 2, Ch. 7. says: "Thou wast asked; Dost thou believe in God the Father Almighty? Thou saidst I believe; and thou didst sink, (*et mersisti,*) that is wast buried." In the same work, Book 3, Ch. 1. 1. he says: "Yesterday we discoursed respecting the font whose appearance is, as it were, a form of sepulcher; into which, believing in the Father, and the Son, and the Holy Spirit, we are received and submerged (*recipimur et demergimur*) and *rise*, that is, are restored to life . . . . What then is resurrection, except when we rise again from death to life? So then also in baptism, since there is a similitude of death, without doubt, whilst thou dost sink down and rise again, (*dum mergis et resurgis*), there is a similitude of resurrection." CONANT, ex. 210, 211 & 212.

The above will suffice as a testimony from the *Latin* Fathers. I shall add a few from the *Greek* Fathers as well.

CYRIL, Bishop of Jerusalem, (born about A. D. 315) says: "For as Jesus assuming the sins of the world died, that having slain sin he might raise thee up in righteousness; so also thou going down into the water, and in a manner buried in the water as in a rock, (*su katabas eis to hundor, kai tropon tina en tois hudasi tapheis*), art raised again walking in newness of life." *Instruction III., on Baptism* xii. CONANT ex. 176. Again writing on the Holy Spirit, he says: "For the Lord saith; ye shall be immersed (baptized) in the Holy Spirit, (*humeis baptisthesesthe en pneumati hagio*) not many days after this. Not in part the grace, but all-sufficing the power! For as he who sinks down in the waters and is immersed (baptized) [*hosper gar ho enduno en tois haudasi kai baptizomenos*], is surrounded on all sides by the waters, so

also, they were *completely* immersed (baptized) by the Spirit." *Instruction*, vii: CONANT ex. 180.

Chrysostom's evidence I have already given on page 106.

ATHANASIUS, made Bishop of Alexandra, 328. Addressing the newly enlightened, he says: "Thou didst imitate in the sinking down *(katadusi)*, the burial of the Master; but thou didst rise again from thence, before works, witnessing the works of the resurrection."—*Discourse on the Holy Passover*, 5. CONANT ex. 187.

GREGORY *of Nazianzus*, (born about 330), on the *Holy Baptism*, says: "Let us therefore, be buried with Christ by immersion *(dia tou baptismatus)*, that we may also rise with him; let us go down with him, that we may also be exalted with him; let us come up with him, that we may also be glorified with him."—*Discourse* 40. CONANT ex. 189.

I might increase the list, but I have given sufficient to show in whose favor the "Patristic testimony" speaks, and be it remembered that there is no better testimony outside of the word of God than that of these eminent Fathers.

CHAPTER XXII.

VERSIONS.

OUR author seeks for support from the fact that some Latin versions of the Scriptures transfer the verb *baptizo*, instead of translating it. It is well known to scholars, however, that TERTULLIAN, the earliest of the Latin Fathers, citing from a vernacular version, quotes the commission in the following manner (on *Bap*, Ch. 12). "For a law of immersing *(tinguendi)*, was imposed and prescribed: '*Go* (says he) *teach the nations*, *immersing (tinguentes)* them, in the name of the Father, and of the Son, and of the Holy Spirit.'"

CYPRIAN, also, quotes the commission in the very same words, except that he uses *gentes*, instead of *nationes*. *Epistle* XXV. In *Epistle* LXXV: he quotes Gal. iii: 27, in the following words, "As many of you as were immersed into Christ *(Quotquot in Christo tincti estis)* have put on Christ." On the Latin versions Dr. Conant remarks, after giving several quotations besides those given above, "It was, therefore, the earliest usage, in translating into the Latin language, to express the literal meaning of this word. But the Greek name of the rite itself, and at a later period the Greek verb also, were retained in the current Latin versions; an example of the pratice of the Romish Church, to express sacred things by what was superstitiously regarded as their sacred

appellations such as, *azyma*, *pascha*, and the like. Of this weakness, injurious in every one of its tendencies, nearly all traces have, after long conflicts, been expunged from the English Bible."

Dr. C. gives the translation of *baptizo* in the following versions, in *every* case giving the original text.

"The *Teutonic* Versions:—

"1. The Gothic version of Ulfilas (bishop of the Moeso-Goths) made in the last half of the fourth century, translates the word by *daupjan*, which means *to dip*, like the Latin *mergere* and the German *touchen*.

"2. In the first lower-Saxon Bible (1470–80) it is translated by *doepen*, to dip.

"3. In the *Augsburg German Bible* (1473–75) it is rendered by the word *tauffen*, to dip.

"4. In Luther's German (New Testament 1522, entire Bible 1534) the Greek word is rendered by *taufen, to dip.* So Luther himself explains the word (sermon on baptism); "then also, without doubt, in German tongues the word *Tauf* comes from the word *tief* (deep) because what one baptizes he sinks deep into the water.

"5. In the Dutch version (1526, revised 1562, and again by order of the States-General 1628–32) the Greek word is rendered by *doopen*; in the Swedish . . . . *dœpa.* In the Danish *dœbe;* all of the same root as the word used by Ulfilas and Luther, and all meaning *to dip.*"

SCHOTT: the New Testament, with a critically edited Greek text, and a new Latin translation, (1839) *translates* the word in every case when its literal meaning is professedly given. Matt. iii: 16, "And Jesus when He had been baptized," *(atque Jesus, quum immersus fuisset;)* Mark vii: 4, "Except they wash they eat not," *(nisi aquae se immerserin.)*

"As the washing of cups and pots, brazen vessels, and of tables," *("de immergendis poculis urceis,")* &c.

Acts xi: 16, "John indeed baptized with (in) water, but ye shall be baptized with (in) the Holy Ghost," (*"Joannes quidem aquae immersit vos autem Spiritui sancto immergemini"*) &c. &c. See also FRITZSCHE *in epis. ad Rom.* Vol. 1, p. 364. "When we were baptized by immersion into water," (*"quum baptizaremur mersu in aquam."*)

The testimony of *every true* version of the inspired original, is flatly against the theories of pouring and sprinkling for baptism, and unquestionably proves *immersion to be the original act.*

On the authorized version our author says, "The fidelity of the venerable men who translated the English Bible has been again and again called in question; because Greek words, noun and verb, were only transferred in the Anglicized forms of baptism and baptize," p. 59. I would kindly ask our author why did not the translators of our version *translate baptizo* in the great commission as they did in the history of Naaman, 2 Kings v: 14? Let Dr. Beecher answer (not a Baptist) "Although it was conceded to have an import in the original, yet it was impossible to assign to it in English any meaning, *without seeming to take sides in the controversy then pending.* Accordingly *in order to take neither side*, they did not attempt to give the sense of the term in a significant English word, but merely transferred the word *baptizo*, with a slight alteration of termination, to our language." *Import of Bap.* p. 5.

CHAPTER XXIII.

ANCIENT PICTURES.

OUR author's next argument (?) is built upon some *pictures* that a certain Rev. W. H. Withdrew, M. A. finds in Rome. He gives the following quotation from this Rev. gentleman: "The testimony of the Catacombs, respecting the mode of baptism, so far as it extends (Mr. L. says: 'evidences from the Catacombs, next to those of the Word of God claim first our consideration,') is strongly in favor of aspersion or effusion. All their pictured representations of this rite indicate this mode, for which alone the early fonts seem adapted, nor is there any early art evidence of baptismal immersion." p. 60.

I have before me the elaborate and learned work of Mr. R. Robinson, in which this subject is thoroughly investigated. Whatever objections may be made to the theological views of Mr. Robinson, he will be accepted by all as good authority on the question of ancient baptisteries.

On page 58 Mr. R. says, "Baptisteries are first to be sought where they are first wanted, in towns and cities; for writers of unquestionable authority affirm that the primitive Christians continued to baptize in rivers, pools, and baths, till about the middle of the third century. At this time baptisteries began to be built, but there were none within

the churches till the sixth century; and it is remarkable that though there were many churches in one city, yet (with a few exceptions) there was but one baptistery." (If this be so they must have been all baptist churches, for evidently all the churches in Charlottetown could not agree about the one baptistery--the only one in the city.) Having described that magnificent building, the baptistery of St. Sophia, (erected by Constantine) he says on page 63, "The baptistery was one of the appendages of this spacious palace something in the style of a convocation room in a cathedral. It was very large, and councils have been held in it, and it was called *mega photisterion*, the great illuminator. In the middle was the bath in which the baptism was administered. It was supplied by pipes, and there were outer rooms for all concerned in the baptism of immersion, the only baptism of the place."

He next describes the Lateran at Rome. Having given a description of the building he says, "In the centre of the floor, under the cupola, is the baptistery, properly so called, lined with marble, with three steps down into it, and about five Roman palms, that is thirty-seven and a half inches, deep; for the Roman palm is seven and a half inches English measure. Some antiquaries are of opinion that this baptistery was deeper formerly. Perhaps it might before the baptism of youth was practised, but this, all things considered, is the most desirable of all depths for baptizing persons of middle size; and in a bath kept full, as this was, by a constant supply of fresh water the gauge was just, and any number might be baptized with ease and speed." *History of Bap.* published in London 1790, p. 72. The above quotations are facts that cannot be questioned, notwithstanding "that Ephesian baptismal basin *about nine inches deep*," of which our author speaks on page 62. How was it that TERTULLIAN, the earliest of the Latin

Fathers is silent about the "*basin*," when he says "There is no difference whether baptism takes place in the sea or in a pond, in the river or in a fountain, the lake or the bath; nor between those who were baptized in the Jordan by John, and those who were baptized in the Tiber by Peter?" *De Bap.* C. 4. How, I repeat, can we account for his silence about the "baptismal basin?" There is but one answer, because it *did not then exist*, and that was in the second century.

The "basin" is a modern invention. BRENNER, a Roman Catholic writer, after a full investigation of the original authorities, says in the summary of his work, "Thirteen hundred years was baptism generally and regularly an immersion *(Taufen)* of the person under the water; and only in extraordinary cases a sprinkling or pouring *(Fallen ein Besprenquen)* with water; the latter was, moreover, disputed as a mode of baptism—nay even forbidden." *Historical exhibition of the administration of Bap., from Christ to our own times*, page 306.

CHAPTER XXIV.

BAPTISM OF THE DYING.

OUR author's crowning and closing argument is the inference drawn from the impossibility to administer immersion to a dying man. "Can we admit," says Mr. L., "in harmony with our convictions of the infinite wisdom of the Redeemer, that if immersion were the only valid mode of baptism, an ordinance should meet us at the threshold of the Christian church, with which, in the case of thousands, compliance was an utter impossibility?"—P. 71.

It was precisely the error implied in the above quotation that led to the first deviation from the apostolic immersion, viz.; a false notion that attributes saving efficacy to the outward rite. This error crept into the church as early as the middle of the third century, and I am sorry to say that those whom I believe to be Christians, and who, I thought, had a proper view of the atonement, are even now, in the nineteenth century, tainted with the same error. About a week ago the child of a certain Mrs. —— of this city sickened; it became evident that death was near; the minister was sent for in post-haste; the child was baptized (?) and in an hour or two passed into the spirit world. Who was the minister, do you ask? *Rev. John Lathern*, Methodist minister, Charlottetown. * Compare this action of our

* The soul-destroying doctrine of baptismal regeneration, which crops out in such conduct as the above, comes very glaringly to the surface in a work written by Mr. L's

author with the following *false* charge against the Baptists, found on page 45 of his work: "Immersion in water is vainly resorted to, because of the assurance, confidently but *falsely* given, that such an act in itself must be accompanied by great and signal blessing."

"Those who live in glass houses should not throw stones." It is infinitely safer to do with your dying infants as Baptists do, viz.; commit their souls to the merit of Christ's atoning blood, than to the unauthorized application of water in any way. To apply the waters of baptism to a dying soul implies a criminal unbelief in the all-sufficiency of Christ's atonement. Instead, therefore, of impugning the "infinite wisdom of the Redeemer" for placing "at the threshold of the Christian church" an outward ordinance with which man could not comply in the last struggle with death,—a time when "dying men will grasp at straws,"—we ought to *acknowledge* His infinite wisdom for so doing. The ordinance of baptism—an initiatory rite into the visible Church or Church of Christ on earth—is not intended for the *dying* but for the *living* who are willing to profess before

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predecessor—Rev. D. D. Currie. The following quotation is taken from page 31 of his "Catechism of Baptism," *enlarged edition*. "If baptism be denied to little children, then it is inevitable that of those who are 'forbidden' *thus to come to Christ* (the italics are mine) a large majority, perhaps seventy-five persons out of every hundred will pass through life, and go down to the grave forever unbaptized." (Baptists understand the Bible to teach that we and our children are to "come to Christ" *by faith*—not by baptism.—See Eph. ii: 8, 9.)

"5. Infants should be baptized because of *the importance of water baptism*. In John iii: 5 it is said; 'except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' . . . . Those parents who do not suffer little children *thus to come to Christ*, and those teachers who forbid them *thus to come*, assume the awful responsibility of rejecting the only period in which *all can* be 'born of water,' and of sanctioning a system, the tendency of which is to send the great majority unbaptized into eternity." Our author endorses the above by taking "great pleasure to recommend this work as a capital compendium on the subject." Brethren, many of your doctrines show a "reformation" from Romanism; but where is the reformation here? "Come out from among them," and do as Baptists do—as the Apostles did—baptize the people because they *are saved*, and not *in order to save them*, "They that gladly received his word were baptized."

the world that they "are dead indeed unto sin but alive unto God through Jesus Christ our Lord." "Buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the Father even so we also *should walk in newness of life.*"—Rom. vi. It is infinitely safer to point the poor dying soul to "the *blood* of sprinkling" than give it the sprinkling of water. Applying water to a man as a Christian ordinance when he is gasping in death, borders rather closely on the Roman theory of "extreme unction." If a man is so unfortunate as to spend all his life in disobedience to the commands of His Saviour, and is at the hour of his death awakened to a sense of his need of repentance and salvation, better knock away from him *every prop*, but the all-sufficiency of the atonement of Jesus—the BLOOD, and not the water. Our blessed Lord, understanding the tendency of the soul thus awakened—at such an hour—with death staring him in the face, to flee to any refuge however false, left no refuge for the guilty soul but that of His own atonement, hence baptism by immersion, that cannot—because it need not—be administered to the expiring soul, *is* in perfect "harmony with our convictions of the infinite wisdom of the Redeemer."

> "Just as I am without *one plea*,
> But that Thy blood was shed for me."

Reader who attaches most efficacy to the water, Baptists or Pedo-baptists?

I am now done with this part of our author's work. I have explored its pages, exploded its arguments, and upon the ruins, or rather beside the ruins, built this little work, which I send forth upon its divine mission, without fear, being confident of this one thing, that the Lord Jesus in whose name and for whose sake it has been undertaken, will bless its perusal to every honest mind.

I have been compelled to make some statements that may appear severe; but let me assure you, reader, that I am not your enemy although I have spoken the truth. I have been compelled to make some exposures, not willingly, but necessity was laid upon me, for "we are set for the defense of the Gospel."

I have undertaken to prove that *immersion* and not pouring or sprinkling, was the primitive act of baptism. I have fully proved my position from the Word of God, and substantiated my exposition of the Word, by the candid acknowledgments of Pedo-baptist divines of various communions.

I shall now add a few of the accredited historians, scholars, and commentators of all ages, in the Christian Church, which must have weight with every one whose mind is not so filled with prejudice that there is no room for an opposite view of truth, however clearly revealed or firmly established. I shall give two of the standard Church historians, from each of the various communions I shall name.

CHAPTER XXV.

THE VOICE OF HISTORY AND SCHOLARSHIP.

APOSTOLIC OR BAPTIST CHURCH Historians.

ST. LUKE, contemporary with Jesus Christ. "And they went down both into the water, both Philip and the eunuch, and he baptized [immersed] him, [*ebaptizen auton*] and when they were come up out of the water," etc.—*Acts* viii: 38-39.

ST. PAUL (A. D. 35–60). "Therefore we are (were) buried with him by baptism (immersion) [*baptismatos*],"—*Rom.* vi.

GREEK CHURCH.

CYRIL, Bishop of Jerusalem (A. D. 374.) "Candidates are first anointed with consecrated oil; they are then conducted to the laver and asked three times if they believe in the Father, Son and Holy Ghost; then they are dipped three times into the water."—*Orchard's His. of Bap.* p. 43, Nashville ed.

TERTULLIAN, the earliest of the *Latin* Fathers (A. D. 204) says: "Then we are three times immersed (*Dehinc ter mergitamur*), answering somewhat more than the Lord prescribed in the Gospel," *i. e.* the three times is somewhat more, etc.—*Soldier's Crown*, Ch. iii. Conant, ex. 207.

CHRYSOSTOM, Bishop of Constantinople. "The time of grace was the time of baptism, which was the season the

three thousand in the second of Acts, and afterwards the five thousand, were baptized. . . . . For to be immersed and to sink down, then to emerge, is a symbol of the descent into the underworld, and of the ascent from thence; therefore Paul calls the immersion the burial."—*Com. on 1 Cor.* Discourse 40, Conant and Orchard.

DR. WALL, (1645–1727). "The Greek Church in all its branches still uses immersion . . . . even Muscovites who, if the coldness of the country will excuse, might plead for a dispensation with the most reason of any."—*His. of In. Bap.* part 2, chap. 9.

Also, Prof. MOSES STEWART says: "The mode of baptism by immersion the Oriental Church has *always continued even down to the present time.*" Do not the Greeks understand *their own language?* Jesus gave the commission in Greek.

EASTERN LATIN CHURCH HISTORIANS.

BEDE (A. D. 672–735). "He who is baptized is seen to descend into the font, he is seen to ascend out of the water."

BISHOP BOSSUET. "We are able to make it appear by the acts of councils and by ancient rituals that for *thirteen hundred years* baptism was thus [by immersion] administered." Compare with BRENNER on page 117.

EPISCOPALIAN CHURCH HISTORIANS.

DR. WHITBY. "And this *immersion* being religiously observed by all Christians for *thirteen centuries* and approved by our church," etc.—*Dr. Graves.*

DR. WM. CAVE (1637–1713), a learned divine, Church Historian and Chaplain to Charles II. "The party to be baptized was wholly immersed or put under water, whereby they did more notably and significantly express the three great ends and effects of baptism."—*Prim. Christianity*, p. 1, ch. 10.

LUTHERAN CHURCH HISTORIANS.

DR. J. L. MOSHEIM (1695–1755), a noted preacher, theologian and historian, theological professor and chancellor of the University of Gottingen. "The sacrament of baptism was administered in this [first] century without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font. At first it was usual for all who labored in the propagation of the Gospel to be present at that solemn ceremony, and it was also customary that the converts should be baptized and received into the church by those under whose ministry they had embraced the Christian doctrine. But this custom was soon changed."—*McLean's trans.* p. 46, vol. 1.

DR. J. A. W. NEANDER (1789–1850), the greatest church historian of his age, and theological professor in the University of Berlin for thirty-eight years. "In respect to the form of baptism, it was, in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same."—*Ch. His.* vol. 1, p. 310.

PRESBYTERIAN CHURCH HISTORIANS.

DR. PHILIP SCHAFF, Ph. D., author of History of the Apostolic Church, and History of the Christian Church of the first six centuries. "Immersion, and not sprinkling, was unquestionably the original normal form. This is shown by the very meaning of the Greek words *baptizo*, *baptisma* and *baptismos*, used to designate the rite. Then again by the analogy of the baptism of John which was performed in *(en)* the Jordan, Matt. iii: 6, compare with xvi. Also *eis ton Jordanon*, (into the Jordan) Mark i: 6; furthermore by the New Testament *comparisons* of baptism with the passage

through the Red Sea, 1 Cor. x: 2; with the flood, 1 Peter iii: 21; with a bath, Eph. v: 36, Titus iii: 5; with a burial and resurrection, Rom. vi: 4, Coll. ii: 12; and finally by the general usage of ecclesiastical antiquity, which was always immersion, as it is to this day in the Oriental and also in the Greco-Russian Churches, pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death." *Hist. of Apost. Ch.* p. 568.

J. G. ALTMAN, (1697–1758) a Swiss historian and divine, also Prof. of Moral Philosophy and Greek, at Berne. "In the primitive Church persons to be baptized were not sprinkled, but entirely immersed in water, which was performed according to the example of John the Baptist." *On 1 Cor.* xv: 29, sec. 8.

HISTORIANS OF THE METHODIST CHURCH.

GREGORY & RUTER. "The initiatory rite of baptism was usually performed (in the first century) by immersing the whole body in the baptismal font, and in the earlier periods of Christianity, was permitted to all who acknowledged the truths of the Gospel, and promised conformity to its laws." *Church His.* p. 34, issued in 1833.

"Baptism by aspersion was permitted to the sick, and in cases where a sufficient quantity for immersion could not be procured," page 53.

An abridgment of this history was published in 1840 by the Northern Book Concern, N. Y. under the name of *Ruter's Church History*, which continues to be one of the Society's standard publications. In this volume the words of Mosheim, whose history is *re*published by the Book Concern, are indorsed; and after the indorsement it is added "It was also performed by aspersion or sprinkling." Ruter's Hist. p. 41. *It is hard to give it up*, is it not?

All of the above quotations are *genuine*. Each witness is of *unquestionable* authority on this subject. To contradict

the evidences of all combined is an absurdity of which no *scholar* will be guilty. DR. WALL, (Episcopalian) Vicar of Shoreham, having explored all the writings of antiquity in search of evidence in defence of infant baptism says: "This (immersion) is so plain and clear, by an infinite number of passages, that one cannot but pity the weak endeavours of such Pedo-baptists as would maintain the negative of it; so we ought to disown and show a dislike to the profane scoffs which some people give to the English Anti-Pedobaptists merely for the use of dipping, when it was in all probability the way by which our blessed Saviour, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism. 'Tis a great want of prudence as well as of honesty, to refuse to grant to an adversary what is certainly true and may be proved so. It creates a jealousy of all the rest that one says." *His. of Inf. Bap.* part 11, chap. 9.

THE VOICE OF THE MOST PROMINENT SCHOLARS, THEOLOGIANS AND COMMENTATORS.

Having given you the voice of history from the first to the beginning of the present century, I will now add a few of the most prominent scholars, theologians, and commentators that the world ever saw.

CALVIN. "Whether the person baptized is to be wholly immersed, and that whether once or thrice, or whether he is only to be sprinkled with water, is not of the least consequence: churches should be at liberty to adopt either, according to the diversity of climate, although *it is evident that the term baptize means to immerse, and that this was the form used by the primitive Church.*" *Institutes*, book 4, ch. 15, sec. 19. That is, "it is *evident*" Christ commanded you to be immersed, and that Paul said there is "*one immersion*," but whether you are "wholly immersed . . . or only sprink-

led with water is not of the least consequence." Better be on the safe side reader, by doing what Christ commanded you notwithstanding the license Calvin would give you. See John xii: 48.

BEZA, Calvin's successor: Greek and Theological Prof. (1529–1605) "Christ commanded us to be baptized, by which word it is certain immersion is signified. Nor does *baptism* signify to wash except by consequence; for it properly signifies to immerse for the sake of dying." Again on Matt. iii: 11. "But *baptizo* signifies *to dip*, since it comes from *bapto*, and since things to be dyed are immersed."

THOS. CHALMERS, LL. D. "The original meaning of the word *baptism* is *immersion*; and though we regard it as a point of indifference whether the ordinance so named, be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration, in the Apostle's days, was by the actual submerging of the whole body under water. We advert to this for to throw light on the analogy which is instituted in these verses. Jesus Christ by death underwent this sort of baptism, even immersion under the surface of the ground, whence he soon emerged again by His resurrection. We, by being baptized into His death, are conceived to have made a similar translation in the act of descending under the water of baptism to have resigned an old life, and in the act of ascending to emerge into a second or new life." *Lecture on Rom.* vi: 4.

CONYBEARE & HOWSON on the same passage. "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." *Life & Epis. of St. Paul.*

JOHN WESLEY. "*Buried with him* alluding to the ancient manner of baptizing by immersion." *Note on Rom.*

ADAM CLARKE, LL. D. F. S. A. Standard commentator. "As they received baptism as an emblem of *death*, by

voluntarily going under the water, so they received it as an emblem of the *resurrection* unto eternal *life* in coming up out of the water; thus they are *baptized for the dead* in perfect faith of the resurrection. The three following verses seem to confirm this sense." *Com. on 1 Cor.* xv: 29.

WESTMINSTER ASSEMBLY OF DIVINES, (Presbyterian) "Buried with him by baptism, (see Coll. ii: 12). In this phrase the apostle seemeth to allude to the ancient manner of baptism, which was to dip the parties baptized, and as it were to bury them under the water for a while, and then to draw them out of it, and lift them up, to represent the burial of our old man and our resurrection to newness of life."—*Annot. on Rom.* vi: 4.

ARCHBISHOP CRANMER. "Baptisme and the dyppynge into the water doth betoken that the olde Adam, with all his sinne and evil lusts, ought to be drowned and kylled by daily contrition and repentance."

TYNDALE. "The plungynge into the water sygnyfyeth that we dye and are buryed with Chryste as concerning the olde lyfe of sinne, which is in Adam; and the pullynge out agayne sygnyfyeth that we ryse agayne with Chryste in a new lyfe."

LUTHER. Acknowledging baptism to be immersion says: "So Paul explains it (Rom. vi:) . . . . On this account, I could wish that such as are to be baptized should be completely immersed into water according to the meaning of the word, and signification of the ordinance; as also *without doubt it was instituted* by Christ."

HERMAN OLSHAUSEN, D. D. "The one part of the action, the submersion, represents the negative aspect, *viz.*, the taking away of the old man (Rom. vi: 4,); in the other part, the emersion, the positive aspect, *viz.*, the appearance of the new man is denoted." *Biblical commentaries on the*

Gospels and the Acts of the Apostles, adapted expressly for Preachers and Students.

DR. BLOOMFIELD. "There is here (Rom. vi: 4,) plainly a reference to the ancient mode of baptism by immersion; and I agree with Koppe and Rosenmuller, that there is reason to regret it should have been abandoned in most Christian Churches, especially as it has so evidently a reference to the mystic sense of baptism."

Surely the learned PROF. MOSES STEWART'S words are appropriate at the close of our examination. "I know of no one usage of ancient times which seems to be more clearly and more certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this—the ancient practice of immersion."

CHAPTER XXVI.

ORIGIN OF POURING AND SPRINKLING.

THE first recorded instance of any deviation from the apostolic practice of dipping in baptism is in the case of NOVATIAN, and it occurred about 250 A.D. This case is recorded by Eusebius, in his Church History, and Dr. Wall, in his researches, could find no instance of pouring or sprinkling earlier than this.

"Novatian being sick and, as was supposed, about to die, greatly desired to be baptized, and as it was thought he could not be *immersed* on account of his sickness, water was poured profusely over him as he lay on his bed, so as to resemble as much as possible a submersion." *Ed. T. Hiscock, D. D.*

DR. WALL, (Episcopalian) "France seems to have been the first country in the world where baptism by effusion was used ordinarily to persons in health, and in the *public* way of administering it . . . . As for sprinkling, properly so called, it was at 1645 just then beginning, and used by very few. It must have begun in the disorderly times after forty-one, they (the assembly of divines in Westminster) reformed the font into a basin. This learned assembly could not remember that fonts to baptize in had been always used by the primitive Christians long before the beginning of popery, and ever since churches were built," &c. *History*

of In. Bap. part 2, chap. 9. *For which he received the thanks of the convocation of Episcopal Clergy*, Feb. 9th 1706.

In perfect agreement with the above testimony, is the following from the EDINBURGH ENCYCLOPEDIA, *edited by Sir David Brewster*, (Presbyterian) "Pope Stephen II being driven from Rome by Astulphos, King of the Lombards, in 753, fled to Pepin, who a short time before had usurped the crown of France. While he remained there the monks of Cressy, in Brittany, consulted him, whether, in case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact be allowed, which, however, some Catholics deny, yet pouring or sprinkling was admitted *only in cases of necessity*. It was not till the year 1311, that the Legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent," (perhaps it was from this decision that Calvin, Chalmers, and others got the idea that any way would do, though "it is evident that the term *baptize* means to immerse, and that this was the form used by the primitive Church." *Calvin.*)

"In this country (Scotland,) however, sprinkling was never practised in ordinary cases till after the Reformation; and in England, even in the reign of Edward VI, immersion was commonly observed. But during the persecution of Mary, many persons, most of whom were Scotchmen, fled from England to Geneva, and there greedily imbibed the opinions of that Church. In 1556 a book was written in that place, approved by the famous and goodly learned man, John Calvin, in which the administrator is enjoined to take water in his hand and lay it on the child's forehead. The Scottish exiles who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin; and returning to their own country with John Knox at

their head, in 1559 established sprinkling in Scotland. From Scotland the practice made its way into England in the reign of Elizabeth, but was not authorized by the established Church. In the assembly of divines, held at Westminster in 1643, it was keenly debated whether immersion or sprinkling should be adopted; twenty-five voted for sprinkling, and twenty-four voted for immersion." *Art. on Baptism.* A year after this the Parliament sanctioned the decision of the assembly. Is not this "teaching for doctrine the *commandments of men?* For laying aside the commandment of God ye hold the tradition of men. Full well ye reject the commandment of God that ye may keep your own tradition,....making the word of God of none effect through your tradition which ye have delivered." —*Mark.* vii: 7–9, 13.

"Every plant which my heavenly Father hath not planted shall be rooted up."—*Matt.* xv: 13.

CONCLUSION OF PART I.

In conclusion let me affectionately address a word to you my reader. Are you resting, by faith, upon the atonement of the Lord Jesus? If not there is a matter that comes first in importance, as it comes first in order, to be settled ere you have anything to do with baptism. Get your soul right with God. Secure an interest in the *Blood.* Receive Christ into your heart by faith, for "So many as received Him, to them gave He power to become the sons of God, *even to them that believe on His* name." "He that *believeth* and is baptized shall be saved, and he that believeth *not* shall be damned," whether he is or is not *baptized.* If, however, you have, by grace, settled this matter, do not, I pray you, follow the example of too many who think that it is a matter of indifference how they will obey—*dis*obey—the outward ordinances of Christ, "so long as the heart is

right." Let it be your ambition so much as possible, not only to have the heart right, but have the life right, to have the *obedience* right, to have yourself right *in every thing* before God. For this end seek earnestly after the mind that was in Jesus, "Lo, I come to do *thy will*, O God," or in His servant Paul at his conversion, "Lord what wilt *thou* have me to do."

"Nothing is a privilege in the religious sense but what God has made such; and he has made nothing such except in His own way and on His own terms. Baptism is a privilege when administered and received in the manner appointed by him, but in no other. When this ordinance is received in any other manner, it is plainly no obedience to any command of His, and, therefore, has no promise, and, let me add, no encouragement to hope for a blessing. Blessings descend when God is pleased to give them. But He cannot be expected to bless them, unless when He is obeyed."—*Dr. Dwight*, "*Theology*," Sermon 159, vol. 5, page 315.

In a time of such diversity of opinion on the act of obedience that Christ requires of you in your baptism, we recommend you to the sayings of your Lord Jesus and His inspired Apostles, that you may hear His voice saying unto you, "this is the way, walk ye in it."

Upon *your own* knees, with *your own* Bible, read, with *your own* eyes, the words of *your own* Saviour, and use *your own* mind, enlightened by the Holy Spirit; for *you* shall give an account of *yourself* unto God; and He who *now* offers to be your Saviour and Teacher, and shall *then* be your Judge, declares "the words that I have spoken, the same shall judge you in the last day." As one upon whom your Father has set His eternal love, for whom your Saviour has shed His blood, unto whom the Holy Spirit has come, to "convince you of sin, of righteousnes, and of

judgment," and lead you to rest upon the atonement for your salvation, I beseech you do not think about *non-essentialism* in the matter of obedience to your Lord. Do not inquire whether this act or that act is *essential* to your salvation. Let it be enough for you to know that your Lord Jesus, who "gave His life a ransom" for you, has commanded it. Let not your inquiry be "how much can I leave undone and get to Heaven at last," but "Lord *what wilt thou* have me to do." "If any one will come after me, let him deny himself, take up his cross and follow me." "If ye love me keep my commandments." "He that believeth and is baptized shall be saved." "And he commanded them to be baptized in the name of the Lord." If your parents or friends do not see the necessity of your being baptized, and consequently are against you, please read for your instruction and comfort, the words of your *true Friend* —the Friend of publicans and sinners—in the tenth chap. of Matt., and in the light of that truth solemnly ask yourself whose friendship will be most advantageous through life, at death, and in eternity. "Ye are my friends *if ye do whatsoever I command you.*" "Acquaint now thyself with Him and be at peace," for He is the "Friend that sticketh closer than a brother," and "when father and mother forsake you, then the Lord will take you up."

"Were an apostolic believer to return to earth, amazement would seize him to see how times have changed. In his days men had not learned to talk of the great ordinances of the gospel, as not being 'a saving ordinance,' and to draw inferences corresponding with their presumption. It was then enough that Christ commanded it. Men had not then begun to scrutinize the personal utility of an act of obedience. This refinement was reserved for latter times. What a delusion is here! To whom belongs the honor or the shame—the merit or the guilt—of this mode of *vindica-*

ing rebellion? Christian ordinances are designed for Christian people, for persons who are already saved by grace. But does it therefore follow, that an ordinance established by Christ has no important end to answer, and may be safely despised?"—DR. JOHN CAMPBELL, (Independent.)

"Hath the Lord as great delight in burnt offerings and sacrifices as in *obeying* the voice of the Lord? Behold to *obey* is better than sacrifice."—*Samuel.* "If ye love me keep my commandments. Ye are my friends if ye *do* whatsoever I command you. Blessed are they that do His commandments."—*Jesus.* "Can any one forbid water that these should not be immersed—*Baptisthenai*—who *have received* the Holy Ghost as well as we, and he *commanded* them to be immersed in the name of the Lord Jesus."—*Luke* in Acts x. "Go ye therefore and teach all nations, immersing —*Baptizontes*—them . . . . . teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, &c. Whosoever therefore shall break one of the least of these commandments, and shall teach men so; the same shall be *least* in the Kingdom of Heaven; but whosoever shall *do* and *teach* them the same, shall be called *great* in the Kingdom of Heaven."—*Jesus.*

PART II.

SUBJECTS OF BAPTISM.

CHAPTER I.

(INTRODUCTION.)

IT must be very perplexing to the honest Pedo-baptist inquirer after truth to find the disagreement existing between the advocates of infant baptism, as to the foundation on which to build their theory. If it be true that when "doctors differ, patients suffer;" it must also be true that when teachers differ, learners suffer.

I shall give, at the outset, a few of the different positions that leading men take in defence of this doctrine.

Ask these men why they administer baptism to infants: ORIGEN replies, "to wash away original sin." AUGUSTINE, "on the faith of the *Church*." LUTHER, "on *their own* faith." CALVIN, "because they have faith *in the seed*." BEZA, "because they are *federally holy*." CHURCH OF ENGLAND, "because it produces for the child the *regeneration of the Holy Spirit*, and creates it a member of Christ, an heir of God, and an inheritor of the kingdom of heaven." BAXTER, "on the faith of the *parents*." PRESBYTERIANS, in their shorter catechism, seem to rest it on the *benefits* it confers. DR. LIGHTFOOT, "for *privilegial ends*." DR. WILLIAMS, "from baptism results the *obligation to repentance*." WESLEY, "if infants are guilty of *original sin* they are proper subjects for baptism." DR. CLARKE, "because they are *innocent*." DR. MACKNIGHT, "on its *reasonableness*."

CONGREGATIONALISTS, "on *inference.*" DR. BURDER, "infants are to be baptized *solely* on the ground of *connection with their parents.*" DR. J. CAMPBELL and others,—DR. ISAAC MURRAY among the number,—"the children of believers are *Christians* and federally *holy* before baptism, '*born holy,*' and *therefore are they baptized.*" DR. MILLER, "because they *are members of the Church.* PRESBYTERIAN CONFESSION OF FAITH, "because it is a solemn *admission* into the visible church, and also a *sign* and *seal of the covenant of grace.*" NEANDER, "because though the Scriptures do not enforce it, and are indeed silent about it, yet it is in accordance with the *Spirit of Christianity.*" OUR AUTHOR, (Mr. Lathern) and others, on the ground of *Jewish Circumcision.* Such are some of the many different positions taken. Not one of them built upon personal faith in Jesus Christ the Saviour of sinners, and great Head of His Church.

There must be something wrong, friends, when you cannot *agree* among yourselves upon *some* foundation to rest upon, even if it were one of "sand."

Baptists, who have "kept the ordinances as they were delivered unto them," by the great Founder of their religion,—Jesus Christ himself,—have ever remained immovable and agreed through all the ages, though literally butchered and burnt because of their unshaken adherence to "the faith once delivered to the saints," and do so remain to-day, and shall so abide *forever*, because they are resting not upon the shifting sand of Popish error,—the sprinkling of infants,—but—so far as the doctrine of baptism is concerned—upon the solid rock of eternal truth—the immersion of *penitent believers.* This being the case, we could well afford to wait in our quiet, undisturbed resting place until our opponents would find some common ground of agreement for us to attack, but lest our silence on this part

of the subject should be misconstrued, by the ignorant, into an inability to answer the arguments advanced, I shall touch them in brief: in brief,—because I believe that *Christians* generally are beginning to see the absurdity of administering to a morally unconscious babe an ordinance enjoined by our blessed Saviour upon His true disciples: (1,) as a *test of their love.* "*If ye love me* keep my commandments:" (2,) *a profession of their faith.* "If thou believest with all thine heart, thou mayest." "*When they believed* Philip teaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were immersed, *both men and women.*" "We are all the children of God *by faith* in Christ Jesus; for as many of you as have been immersed into Christ, have *put on Christ*:" (3,) as an initiatory rite of admission into the visible Church. "They that *gladly received His word* were immersed, and the same day there *were added unto them* about three thousand souls." And in this beautiful and significant act in which we evince our personal *love*, profess our personal *faith*, and enter the visible Church, we also show the world that we believe in a *risen Saviour*, and in our own individual resurrection with Him. "Else what shall they do who are immersed for the dead, if the dead rise not at all? Why then were they immersed for the dead?"—*1 Cor.* xv: 29.

To *force* upon any one, be he an infant of days or a man of mature years, an ordinance of the Christian Church, designed in its very nature, spirit, and import, only for those who, by an intelligent and submissive faith become united to the great Head of the Church, is conduct of which the Lord cannot approve, conduct which is in *direct opposition* to the spirit and genius of the Gospel, and strikes at the very foundation of the spiritual nature of the Church of Christ, by adding to her those who are not regenerated. "My Kingdom is not of this world."

That the theory of infant baptism adds the *unsaved* to the Church, no one will presume to deny. This "presumptive regeneration," by virtue of which they are sprinkled, or even immersed, proves to be indeed *presumption* when their natural propensities are developed. Argument:

1. "That theory which throws the door of the Spiritual Kingdom of Christ (His Church) open to the world *cannot* be of God.

2. Infant baptism throws the door of the Church open to the world; for if carried out everywhere according to the teachings of Pedo-baptists, there would not be a monster in human form, who would not be a member of the Church of Christ—nominally, *ergo*

3. Infant baptism cannot be of God."—DR. GRAVES.

Where, in the word of God, is the command to sprinkle water on an infant, and call it baptism? Where is there *one example* to show that such was ever done by Christ, or any one of His apostles?

CHAPTER II.

BAPTISM NOT A SUBSTITUTE FOR CIRCUMCISION.

I SHALL now review in brief the arguments of our author. Like many other modern Pedo-baptists, he flies back to the superceded Jewish dispensation for refuge, in his time of distress. Before he can find any support there, however, for the baptism of infants, he has two things to prove; first, that the Jewish nation and the Christian Church are identical; and second, that Christ commanded that baptism should take the place of circumcision. Neither one of these hypotheses can be sustained by the Word of God, therefore the theory built upon them is untenable.

The first of these hypotheses concerns the covenant of circumcision which God made with Abraham, and which is taken as the argument for infant baptism. You will find it in Genesis xvii: 10–14: "This is my covenant which ye shall keep, between me and you and thy seed after thee, every *man-child* among you shall be circumcised . . . . and he that is eight days old shall be circumcised among you; every *man-child* in your generations, he that is born in thy house or *he that is bought with money* of any stranger which is not of thy seed, he that is born in thy house, and *he that is bought with thy money, must needs be circumcised*: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man whose flesh of his foreskin is

not circumcised, that soul shall be cut off from his people, he hath broken my covenant."

If the above is the law for infant baptism, we must take it as it reads, without improvement or modification, simply changing the "covenant-sign from circumcision to baptism," which, our author states on page 31, is the only difference between the two dispensations. Then the law would read as follows: "every *man*-child among you shall be baptized," where is your authority for baptizing females? And how does this agree with the fact that "they were baptized both men and women."

Evidently Philip had some other authority than the Abrahamic covenant for his conduct, else he never would have baptized these Samaritan women. And he that is *eight days old* shall be baptized among you. If this be your law where is your authority for baptizing at any other age? In the days of Christ "a man *on the Sabbath* must be circumcised that the *Law of Moses be not broken.*" Can you, with impunity, break this law, by which you *must* be governed if baptism came in the room of circumcision?

Again: He that is *born in thy house* or *bought with money of any stranger* which is *not of thy seed must needs be baptized.* Do you walk according to this rule? When the head of the family professes religion, do you baptize all his *male* children, young and old, and *every* servant he has in his employment? This "MUST NEEDS BE" done if the Abrahamic covenant be your law, else "you have broken his covenant." Again: and the *man-child* who is not baptized, that soul *shall be cut off from his people*, he has broken my covenant.

These are the inevitable conclusions that must follow, if, as our author says on p. 31, "the only distinctive change, apart from the local, temporal, inferior blessings then promised, was in the covenant-sign,—from circumcision to

baptism." * This being the case the conclusions shown above must inevitably follow, *viz.:* 1, *No baptism* for *females*, 2, Baptism must be performed on the *eighth day*, else the law is broken. 3, When the head of a family professes religion, all the *male* children of *every age* together with "all that are *born in his house or bought with his money, which is not his seed*, must needs be" baptized, or suffer the consequences of being "cut off from his people." I suppose our author understands enough of logic to know that "an argument that proves too much is manifestly false." If this covenant be the ground of your theory, you must adhere strictly to its teachings, so says DR. WARDLAW, "we are not entitled to alter and to modify divine examples. If they are meant for our imitation at all, we should regard them as they are—not taking a part and leaving a part—following what accords to our notions of expediency and declining the rest."

PROF. MOSES STEWART, who defends infant baptism on other grounds, sees the persons who defend it from circum-

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* In 1876, Jacob Ditzler, D. D., the acknowledged champion Methodist debater of the United States, made the following admission before an audience in Carrollton, in his discussion with Dr. Graves,—after delivering six speeches in defence of the theory:—

NOTE BY REPORTER.—"As Dr. Graves was about to commence (his sixth reply) Elder Ditzler motioned him to his seat, where a short conference was held, at the conclusion of which Elder Ditzler arose and said:"

DR. DITZLER:—"We have agreed not to debate the question of the covenants further, as I here express my conviction that the covenants of the Old Testament have nothing to do with Infant Baptism."

DR. GRAVES:—"I want it to be recorded alongside of that frank admission that I am rejoiced to hear him say this. The Old Testament covenants have been the basis of this rite heretofore, and I am glad this ground is at last abandoned by Methodists. So much is gained by this discussion. From this day onward, so long as Elder Ditzler bears the indorsement of the bishops of his church, that he is a representative of their doctrines, let no Methodist elder or preacher in all the South ever go back to the old covenants made with Abraham or the Jews to find a ground for Infant Baptism. I was never better prepared to discuss the covenants, one and all, than now, but Elder Ditzler has at last fully surrendered them. I close the Old Testament."—*The Graves—Ditzler Debate*, p. 692.

cision, in the dilemma described above, and thus speaks: "How unwary are many excellent men in contending for infant baptism, on the ground of the Jewish analogy of circumcision! Are *females* not proper subjects of baptism? And again, are a man's slaves to be all baptized because he is? Are they church members when they are so baptized? Is there no difference between ingrafting into a politico-ecclesiastical community, and into one of which it is said, it is not of this world?"—*Com. on Old Test.* chap. 22.

It is passing strange that one acquainted with the Word of God would make this "politico-ecclesiastical community" and the regenerated church of Christ one and the same. One brief argument will settle this matter.

1. "Christ declared that His kingdom was not of this world, else his subjects would fight for Him, *i. e.* with carnal weapons.

2. But the Jewish kingdom was of this world, a politico-religious government, and the subjects of it did fight for their kings with carnal weapons.

(Are not both of these premises correct. No one will deny them. *Ergo*, the conclusion must follow)

3. The Jewish kingdom and the church of Christ are not identical—the same."—GRAVES.

DR. STOUGHTON writes in corroboration of the above: "The Jewish church was in certain respects, and those the most characteristic and striking, so *utterly* different from the churches instituted by the apostles, that a combination of the principles of the first with the principles of the second is *simply impossible.*"—*Ages of Christianity*, page 20.

And so says the excellent JOHN ANGEL JAMES, "As to the argument that is founded upon the Jewish Theocracy, we consider it so irrelevant and inapplicable, that the very attempt to bring it forward in support of a Christian in-

stitute betrays at once the weakness of the cause."—*On Diss.* page 10.

Any person, by taking his Bible and comparing the proper subjects of baptism with the proper subjects of circumcision, can see at a glance, if indeed he is not blinded with prejudice, that there exists *no analogy* between them. Jewish *male* children, and slaves bought with Jewish money, *whatever be their character*, even *idolaters*, were proper subjects for circumcision. For the proper subjects of baptism see Matt. iii: 6–8. Mark xvi: 16. Acts ii: 38, 41, viii: 12, 27; xviii: 8, &c. &c.

The misapprehension in our author's mind respecting the covenant of Abraham seems to arise from mistaking its typical and emblematical application for one of a literal character. To say that the covenant of grace—which is the covenant of redemption—was made with Abraham, or any mortal man, is an error against which every lover of truth should raise his voice like a trumpet. This covenant originated in the *eternal* Mind, was made with the *eternal* Son, and its benefits are being conferred through the agency of the *eternal* Spirit. As the covenant God made with Abraham secured to him a numerous *natural* posterity, because of his obedience, so the covenant of redemption, made not with mortal and sinful man but between the Father and the Son, secured to the Son a numerous *spiritual* seed,—"He shall see of the travail of His soul, and shall be satisfied." Circumcision, as the seal of the Abrahamic covenant, marking or sealing the nationality of Abraham's *natural* seed, *typified* the operation of the Holy Spirit sealing the nationality ("ye are a holy nation") of Abraham's *spiritual* seed. "For ye are complete in Him . . . . In whom also ye are circumcised with the *circumcision made without hands*, in putting off the body of the sins of the flesh, by the *circumcision of Christ*: buried with him in baptism,

wherein also ye are risen with him through the faith of the operation of God, who hath raised Him from the dead."—Col. ii: 10–12. "Who hath also *sealed* us, and given us the earnest of the Spirit in our hearts."—2 Cor. i: 22.

"After that ye believed ye were *sealed* with the Holy Spirit of promise."—Eph. i: 13. "Grieve not the Holy Spirit of God whereby ye are *sealed* unto the day of redemption."—Eph. iv: 30.

"For he is not a Jew (spiritually considered) which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one *inwardly* and circumcision *is that of the heart*; in the spirit and not in the letter, whose praise is not of men but of God."—Rom. ii: 28, 29.

"For we are the circumcision who worship God in the *Spirit*, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii: 3.

Again, as the covenant with Abraham secured the title to the land of Canaan to his posterity, so does the covenant of redemption, made with Christ, secure to all believers in Him their title to the heavenly Canaan; and believers are called Abraham's spiritual seed, and are by their faith made heirs of Heaven. "That he might be the father *of all them that believe* though they be not circumcised."—Rom. iv: 11. "And *if ye be Christ's* then are ye Abraham's seed, and heirs according to the promise."—Gal. iii: 29.

The apostle Paul, in his epistles to the Romans and Galatians, dwells at length on the covenant God made with Abraham, and very clearly shows its relationship to the Christian. He is especially careful to extend the analogy to none but to those who have "like precious faith" with Abraham. Please read, mark, and inwardly digest the following passages of Scripture.

"For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness . . . . . Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness, then, upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of *all them that believe*, though they be not circumcised, that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also *walk in the steps of that faith* of our father Abraham, which he had, being yet uncircumcised . . . . Therefore it is *of faith* that it might be by grace to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which *is of the faith* of Abraham, who is the father of us all . . . . Now it was not written for his sake alone that it was imputed to him; but for us also to whom it shall be imputed, *if we believe on Him* that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification."—Rom. iv: 3–25.

"And the Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be *of faith* are blessed with faithful Abraham . . . . That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit *through faith* . . . . Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy

seed, which is Christ . . . . For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And *if ye be Christ's*, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii: 8–29.

By the above passages we learn that *whenever* our children become "the children of God, *by faith* in Christ Jesus," *then* they become Abraham's spiritual seed "and heirs according to the promise;" then, and not until then, they have a right to all the ordinances and privileges of Christ's spiritual kingdom,—His church. "*Repentance* toward God, and *faith* toward our Lord Jesus Christ," are essential prerequisites to membership in the visible church of Christ, consequently to baptism, which is acknowledged by our author to be the initiatory ordinance into the visible church. To administer this initiatory ordinance to infants, idiots or professedly *impenitent* sinners, is to contravene the Word of God. "*Repent* and be baptized." "If thou *believest* with all thine heart, thou mayest." John the Baptist, at the very threshold of the Christian dispensation, shows clearly that other and very different qualifications to those needed for connection with the Jewish nation were essential to any connection with the Christian church, for which he was sent to prepare material,—"To make ready a people *prepared* for the Lord."—Luke i: 17; see Matt. iii: 7–10.

The qualifications for circumcision, which was the outward sign of connection with the Jewish nation, are as follow: "Every *man-child* in your generations, he that is born in the house, or bought with money of any stranger which is not thy seed."—Gen. xvii: 12; while the qualifications for baptism—the outward sign of connection with the Christian church,—are, in every case, *repentance and faith*. Without these qualifications neither Jew nor Greek has any

scriptural right to baptism. The Jews who came to John thought to be admitted on the ground of their circumcision, but they were rejected by the Baptist in the following words, "O generation of vipers who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, we have Abraham to our father . . . . And *now* also the axe is laid unto the root of the tree; every tree, therefore, which bringeth not forth good fruit, is hewn down and cast into the fire."—Luke iii: 7–9, Matt. iii: 7–10.

I venture to say that any one, whose mind is not blinded with prejudice, who compares Gen. xvii: 11–12 with Acts ii: 38, and viii: 12, *must* see that the Jewish nation and the Christian Church are not *identical*, and the argument founded upon their identity falls to the ground "They which are *of faith* are blessed with faithful Abraham."

The second hypothesis which our author must prove ere he can sustain his theory is, that Christ commanded baptism, in the Christian church, to *take the place* of Jewish circumcision. The assertion which is the chief corner-stone in the foundation of his argument is as follows, "The Lord promised to be a God to Abraham and his seed; and the Gospel promise is unto you and to your children. The only distinctive change, apart from the local, temporal, inferior blessings then promised, was in the covenant-sign, from circumcision to baptism," p. 31. *Where* is the change commanded? It is very evident that the apostles knew nothing of such a command or change, when at Jerusalem, "they came together to consider this matter." In Acts xv, we read that "certain men which came down from Judea, taught the brethren, and said except ye be circumcised after the manner of Moses, ye cannot be saved," (see and study the whole chapter;) Paul and Barnabas, after much "disputation with them," went up to Jerusalem unto the apostles

and elders. When they "came together to consider this matter" Paul and Barnabas stated their case, "and when there had been much disputing, Peter rose up" to give his advice. If, as our author says, circumcision was changed into baptism, would not Peter have made some mention of the change, and thus saved the assembly from "much disputing?" Peter, evidently, was ignorant of such a change, and he thus speaks, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Not a word about the "change in the covenant-sign from circumcision to baptism." The other apostles who spake after Peter, are equally silent about the "change." There is only one way to account for their silence, and that is, their Lord *never* commanded such a "change." So thinks NEANDER, (church historian) "The dispute carried on with the Judaizing party, on the necessity of circumcision would easily have given an opportunity of introducing this substitute into the controversy, if it had really existed;" and so thinks every man who is willing to be led by the plain teaching of the Word of God.

Another undeniable evidence against the hypothesis that baptism took the place of circumcision, arises from the fact that the rite of circumcision was practised by the Jewish Christians, *along with baptism*, for many years. About eleven years after the introduction of baptism "they that were of the *circumcision* contended with Peter; saying, thou wentest in to men uncircumcised and did eat with them."—Acts xi: 2–3. About eleven years later Paul circumcised Timothy.—Acts xvi: 3. Was "the covenant-sign changed from circumcision to baptism?" About eight years later still (A. D. 60,) some enemy brought Paul into trouble by falsely circulating that he "taught all the Jews that are among the Gentiles to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the

custom."—Acts xxi: 21. Those who brought this charge against Paul, were some from among the "many thousands of Jews who believe; and they are all *zealous of the law*," v. 20—they all observed circumcision, and they had a perfect right to do so because it is a mark of their nationality, and seals to them many temporal blessings promised to their father Abraham, which the Gentile cannot claim. Then comes the advice of James, v. 24, "Then take and purify thyself with them . . . . and all may know that those things whereof they were informed concerning thee are nothing: but that thou thyself also walkest orderly and *keepest the law*." Where now is the foundation for the phantom that circumcision was done away, and baptism came in its stead—"the covenant-sign changed from circumcision to baptism?" That "covenant-sign" continues among the Jews until this day, and by virtue of the covenant of which it is a sign, they shall yet be restored to the promised land. "For the gifts and callings of God are without repentance."—Rom. xi.

(1.) If Christ intended that baptism, in the Christian church, should "take the place of circumcision" in the Jewish nation, there would have been some intimation of the change given in the New Testament.

(2.) But the New Testament is silent upon any such change, *ergo*

(3.) No such change was intended by Christ.

Again, (1.) If "circumcision was *done away*" to make room for baptism, it would have been "done away" when baptism was introduced.

(2.) But Paul circumcised Timothy more than twenty years after the introduction of baptism, (see Acts xvi: 3,) *ergo*

(3.) Baptism *did not* "take the place of circumcision;" *both were continued;* the *former* as an initiatory rite into

the Christian church, to be given to all who would profess a *personal faith* in Jesus, "both men and *women;*" the *latter* as a mark of *Jewish nationality* to be given to *males* only. Compare Acts viii: 12, and Gen. xvii: 10.

Thus we have shown the changing of "the covenant-sign from circumcision to baptism" to be a mere phantom of the mind—without support in the word of God; consequently the argument drawn from such an hypothesis in favor of infant baptism is without foundation.

Before closing this chapter I shall submit to all my readers, especially to Christian ministers, for honest and prayerful investigation, the following extracts from a letter written by the sainted Dr. Adoniram Judson to the Congregational church, with which he had been connected before leaving America for Burmah. The letter in full is found in Dr. Wayland's life of Dr. Judson, and I transcribe this much of it, in the firm belief that its perusal will lead some—I trust many—of God's dear children into the simplicity of the Gospel. Christian reader—Christian minister will you peruse it with the same motive with which its author entered upon the study of the subject it contains—*viz.*, to find out what your Lord teaches; and having discovered your Master's teachings, will you follow the example of this man of God, whom God has so signally blessed as a messenger of mercy to the perishing, and who is now enjoying the "greatness" of those "who *do* and *teach*" all His commandments—even the *least?* See Matt. v: 19.

"It was on board the vessel, in prospect of my future life among the heathen, that I was led to investigate this important subject. I was going forth to proclaim the glad news of salvation through Jesus Christ. I hoped that my ministrations would be blessed to the conversion of souls. In that case, I felt that I should have no hesitation concerning my duty to the converts, it being plainly commanded in

scripture that such are to be baptized and received into church fellowship. But how, thought I, am I to treat the unconverted children and domestics of the converts? Are they to be considered members of the church of Christ by virtue of the conversion of the head of the family or not? If they are, ought I not to treat them as such? After they are baptized, can I consistently set them aside, as aliens from the commonwealth of Israel, until they are re-admitted? If they are not to be considered members of the church, can I consistently administer to them the initiatory ordinance of the church?

"If I adopt the Abrahamic covenant, and consider the Christian church a continuation of the Abrahamic or Jewish system, I must adopt the former part of the alternative. I must consider the children and domestics of professors as members of the church, and treat them accordingly. Abraham, according to the terms of the covenant God made with him, circumcised not only his own sons, but all the males that were born in his house or bought with money. His male descendants, in the line of Isaac and Jacob, were entitled to the same ordinance, by virtue of natural descent, and, together with their domestics, composed the ancient church, and were entitled to all its privileges. This is put beyond a doubt by the single fact, that, in the Abrahamic community, or the society of Israel, there was no separate party, calling themselves, by way of distinction, *the church*, and saying to others, who were equally circumcised with themselves, Stand by; touch not the passover; we are holier than you. No. All the members of the community or nation were of course members of the church. They were entitled to church membership by birth or purchase. Their church membership was recognised, or they were initiated into the church by circumcision; and in subsequent life they partook of the passover, which was the standing sacrament

of the church, analogous to the Lord's supper and enjoyed all the rights and privileges of the church, unless they were excommunicated, or, in scriptural language, 'cut off from the people.'

"Now, let me be consistent. Since I am exhorted to walk in the steps of father Abraham, let me follow him with the same faithfulness which procured him eminent praise. Let me not adopt some parts of his covenant and reject others, as suits my own convenience, or accords with the notions in which I have been educated. Nor let me complain for want of example and prescription. Behold the established church of England. She proves herself, in many respects, a worthy daughter of the Abrahamic or Jewish church. She receives into her charitable bosom all the descendants of professors, and all those who, though not of her seed, belong to the families of professors; and these collectively come, in process of time, to comprise the whole nation. This is truly Abrahamic. This is the very system which the ancestors of the Jewish race and their succeeding rulers and priests uniformly maintained. And if I claim an interest in the Abrahamic covenant, and consider the Christian church a continuation of the Jewish, why should I hesitate to prove myself a true child of Abraham and a consistent Christian, by adopting this system in all its parts, and introducing it among the heathen?

"But I considered again: How does this system accord with the account of the church of Christ given in the New Testament? It appeared to me, from the manner in which this commenced and was continued, from the character of its members, and, in fine, from its whole economy, so far as detailed in the New Testament, that it was a company consisting of select individuals, men and women, who gave credible evidence of being disciples of Christ; and that it had no regard to natural descent, or accidental connection with the families of professors.

"When I proceeded to consider certain passages, which are thought to favor the Pedo-baptist system, I found nothing satisfactory.

"The sanctification which St. Paul ascribes to the children of a believer (1 Cor. vii: 14), I found that he ascribed to the unbelieving parent also; and, therefore, whatever be the meaning of the passage, it could have no respect to church membership, or a right to church ordinances.

"The declaration of St. Peter, 'The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call' (Acts ii: 39), appeared not to bear at all on the point in hand, because the apostle does not command his hearers to have their children baptized, or acknowledged as members of the church, but to repent and to be baptized themselves. There is, indeed, a promise made to their children, and to all others that God shall call; but it does not follow that they were to procure the baptism of their children, or of those that were afar off, until they gave evidence that God had called them.

"When Christ said, concerning little children, that 'of such is the kingdom of heaven,' (Matt. xix: 14), it appeared to me that his comparison had respect, not to the age or size of little children, but to the humility and docility which distinguish them from adults. This seemed to be put beyond a doubt by his own explanation, in a similar passage, in which he says, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'—Matt. xviii: 3.

"The baptism of households, which are mentioned in three instances, I could not consider as affording any evidence one way or the other, because in a household there may be infants and unbelieving domestics, and there may not. Besides I discovered some circumstances in each of the cases which led me to conclude, that the members of the

households were real believers. They are expressly said to be so in the case of the jailer (Acts xvi: 34); and the same is evidently implied in the case of Stephanas, when it is said that they 'addicted themselves to the ministry of the saints.' (1 Cor. i: 16.)

"In a word, I could not find a single intimation in the New Testament that the children and domestics of believers were members of the church, or entitled to any church ordinance, in consequence of the profession of the head of their family. Every thing discountenanced this idea. When baptism was spoken of, it was always in connection with believing. None but believers were commanded to be baptized; and it did not appear to my mind that any others were baptized.

"Here, then, appeared a striking difference between the Abrahamic and the Christian systems—the one recognized the membership of children, domestics, and remote descendants of professors, and tended directly to the establishment of a national religion,—the other appeared to be a selective system, acknowledging none as members of the church but such as gave credible evidence of believing in Christ.

"This led me to suspect that these two systems, so evidently different, could not be one and the same. And now the light began to dawn. The more I read, and the more I meditated on the subject, the more clearly it appeared to me that all my errors and difficulties had originated in confounding these two systems. I began to see that since the very nature and constitution of the church of Christ excluded infants and unregenerate domestics, repentance and faith being always necessary to constitute a disciple, we had no right to expect any directions for, or any example of, the initiation of such unqualified persons into the church. To search for such directions and examples in the New Testament, would be as if the citizen of

a republic should go to search his national code for laws concerning the royal family, which, by the very nature and constitution of a republic is excluded. Suppose that such a citizen, disappointed in his search, should have recourse to the constitution and laws of a neighbouring monarchy for the desired information. This, it appeared to me, would aptly represent the proceeding of those who, unable to find in the New Testament satisfactory proof of the rights of infants, or unregenerate domestics, should have recourse to the Abrahamic and Jewish codes.

"At length I adopted the following sentiments concerning the two churches, and the concern which we have at present with the old dispensation. The Abrahamic church was preparatory to, and typical of, the Christian. But it was, nevertheless, wisely adapted to answer the ends which God had in view. Natural descent, or purchase, was sufficent to introduce a person into this church, but still it appears that in every age there were some who were truly pious; who embraced the gospel promise made to Abraham before the covenant of circumcision was instituted; who also looked beyond the literal meaning of the requirements and promises, contained in that covenant, to the glorious things typified thereby, and thus exercised true faith in the coming Messiah, and in a better country, that is, the heavenly. When the Messiah appeared, this preparatory and typical system, having answered its end, was destined to cease; and the Lord Jesus set up His kingdom on earth, the gospel church, composed of such only as repent and believe, or give credible evidence of these gracious exercises. The bar of separation between the Jews and the rest of the world was removed; thenceforth none were to plead that they had Abraham for their father; none were to rest in the covenant of circumcision, assured that, if they did, Christ would profit them nothing; but it was distinctly declared, that

thenceforth there was neither Jew nor Greek, bond nor free, male nor female, but all were one in Christ.—Gal. iii: 28.

"But whereas the Abrahamic system was typical of the Christian, so the spiritual meaning of the requirements and promises still remains in force. Thus, by looking beyond the letter, and regarding the spiritual import, according to the example of the pious Jews, a great part of the Old Testament is still applicable to us, though the New Testament is emphatically the Christian's law book. The natural seed of Abraham typifies the spiritual seed. The land of Canaan typifies the heavenly land. External circumcision typifies the circumcision of the heart; a circumcision made without hands, that is, the putting off the body of the sins of the flesh, even the circumcision of Christ.—Col. ii: 12. Believers, therefore, may embrace the promise of Canaan in its spiritual application, as made to themselves, the spiritual seed, who have received the spiritual circumcision. Hence, also, all the devotional parts of the Old Testament, particularly the Psalms of David, the modern believer can make his own, adopting the language as the genuine expresions of his own devout feelings.

"In the same way are to be explained all the New Testament allusions to the ancient dispensation. When, for instance, the apostle says, 'If ye be Christ's, then ye are Abraham's seed, and heirs according to the promise,'—Gal. iii: 29; we are to understand, not Abraham's natural seed, surely, but his spiritual seed, those who by faith are assimilated to him, and thus become his children; not heirs of the land of Canaan, in the literal acceptation of the words, but heirs of the blessing of justification by faith, concerning which the apostle had been discoursing, and, consequently, of the spiritual Canaan, the city of the living God, the heavenly Jerusalem.

"I cannot describe to you, dear brethren, the light and

satisfaction which I obtained in taking this view of the matter, in considering the two churches distinct, and in classing my ideas of each in their proper place. I became possessed of a key that unlocked many a difficulty, which had long perplexed me; and the more I read the Bible, the more clearly I saw that this was the true system therein revealed. . . . .

"In order that you may feel the trying situation in which I was placed, I beg you to make the case your own, particularly in regard to this one point—the treatment of the families of believers. You may thus be brought to feel the gripe of this Gordian knot, as I have felt it. It is true you have not the prospect of converted heathen and their families to trouble you; yet permit me to submit the case of your own families. In what light do you consider and treat them? Do you strictly comply with the terms of the Abrahamic covenant? Does your conduct perfectly accord with the Abrahamic system? Do you baptize (if baptism is in the place of circumcision) your male children, and those only, on the eighth day after their birth? Do you baptize your male domestics? and if you had slaves, would you have them also baptized? Still, further, Do you consider your baptized children and servants members of the church, as circumcised Jewish children and servants were members of the Jewish church? Do you acknowledge their right to the Lord's supper as soon, at least, as they are capable? and do you feel your own obligations to require their attendance, and to discipline and exclude them if they do not attend? Circumcision was the initiating ordinance of the Abrahamic or Jewish church. Baptism has been regarded in every age, and by all parties, as the initiating ordinance of the Christian church. Baptized persons are therefore members of the church. And if so, is it not wrong and dangerous to treat them as if they were not? I need not inform you, that

among yourselves, and among all the Congregational churches in New England, children and servants, who were baptized on account of the head of the family, are considered no more members of the church than before—no more members of the church than others that have not been baptized. They are, in fact, considered and treated as out of the church altogether, and as having no right to any further church privilege, until they give evidence of possessing religion, and make a personal public profession. Do you not hesitate, my brethren, at pursuing a course so anti-Abrahamic, so unscriptural? How can you plead the promises made to Abraham, when you so flagrantly violate the covenant in which they are contained, and depart from the course divinely prescribed in his family, and in subsequent generations? But, on the other hand, if you adopt and practise the Abrahamic system, you will inevitably confound the church and the world; you will receive into the church multitudes who are destitute of those qualifications which are represented in the New Testament as requisite to constitute a member of the kingdom which Christ set up; you will ultimately establish a national religion; and this will be as contrary to the system laid down in the New Testament as your present system is to the Abrahamic."

CHAPTER III.

CHRIST BLESSING LITTLE CHILDREN.

FROM the loving conduct of our Saviour towards the children that were brought to Him for a *blessing*, our author draws the inference that infants ought to be baptized. Is there no blessing to be received without water? Having quoted the passage "suffer little children to come unto me," &c, he says: "We are encouraged and authorized to receive the little ones by the initiatory rite of baptism, into the Kingdom of God upon earth," &c, p. 33. Whence arises the encouragement, and where is the authority? It is very evident that *neither* can be drawn from the inspired record, which reads as follows, "And they brought young children to him *that he should touch them*,—not that he should baptize them,—and his disciples rebuked those that brought them."—If the disciples were in the habit of baptizing those young children, or if they had ever seen Jesus baptizing them, would they have rebuked those who brought them? It is clear from this narrative that the *disciples* did not baptize those young children; they rebuked those who brought them. Whatever was done for them, was done by Jesus Himself. Did Jesus baptize them? No. He never baptized any one. "Jesus Himself baptized *not* but His disciples."—John iv: 2. The narrative tells us that "He took them up in His arms, *put His hands upon them* and

blessed them;"—Mark x: 16; but not a syllable about baptizing them. Well might Mr. Booth write on this subject as follows, "But hence to infer that infants are entitled to baptism any more than to the holy supper, is a conclusion wide of the mark,—is making moral considerations the rule of administering positive institutions, of which there is no instance, and for which there is no reason in the word of God. Besides, how awkwardly it looks thus to argue:—Christ expressed a condescending regard for little children *without* baptizing them or saying a word about it; therefore we should manifest our affectionate care for infants *by* baptizing them! He who can fairly prove the point or make any advance toward it from such premises, must be a wonderful proficient in the art of syllogizing."

If we attempt to draw a logical argument from the narrative, it will evidently be against infant baptism, and may be stated in the words of BISHOP TAYLOR, "Christ blessed infants and so dismissed them, but baptized them not; therfore infants are not to be baptized." But it is argued; "Did not Christ say concerning these little ones, that 'of such is the kingdom of Heaven?"' True, He did, and He has clearly told us what He meant by it in the following words, "Verily I say unto you, except ye be *converted* and become *as* little children, ye shall not enter into the kingdom of Heaven. Whosoever therefore shall *humble* himself *as* this little child, the same shall be great in the kingdom of Heaven."—Matt. xviii: 3, 4.

By the conduct of Jesus on this occasion parents are encouraged to bring their children to Him, on the arms of prayer, that He may *bless them*, and every pious Baptist parent takes advantage of the encouragement here given, and receives through faith, that which *those* parents received for their children,—a *blessing*,—not baptism, "He put His hands upon them and *blessed* them."

Our author says that he is by this circumstance "encouraged and authorized to receive the little ones by the initiatory rite of baptism into the kingdom of God upon earth" *i. e.*, the church. If this be so, he is equally "encouraged and authorized" to give those "little ones" the other gospel ordinance—the Lord's supper, of which all members of the church ought to partake—if they are made members of the church by their baptism, as our author affirms. What right has he to withhold the Lord's supper from them? And, again, if these "little ones" are brought into the church by their baptism, what does he do with them when they grow up and their natural propensities are developed? Does he exclude them from the church? I think not. They were brought into the church in their baptism, and some of them are now adulterers, drunkards, swearers, fornicators, and are still members of the church.

I do not by this charge them of being worse than the unconverted children of Baptist parents; but what I want to show is that in all their wickedness they are *members of the church* having been received "by the initiatory rite of baptism into the kingdom of God upon earth." While Baptists do not admit their children into the church until they give credible evidence of conversion, whether that be at the tender age of eight, or the advanced years of eighty.

Thus the theory of infant baptism obliterates the line of demarkation which God has so clearly drawn in His word between the church and the world, by receiving the unregenerate into her "bosom."

Jesus said that His "kingdom—or church—was not of this world," the great majority of the church of which our author is pastor *are* of this world, all having been received "by the *initiatory* rite of baptism into he church,"—few of them comparatively yet converted, and none of the unconverted ones excluded, therefore the church of which our

Saviour spoke and the church of which our author is pastor are not identical. See what your infant baptism leads you to, Mr. L.! If you give up your infant baptism; receive none into the church until they are *called out* of the world (what the word church really means—*ekklesia*, *ek* out of, *kaleo* to call) by the word and Spirit of the Lord, and then receive them into the church "by the initiatory rite of *baptism*,"—BAPTISMA,—and teach them to "continue steadfastly in the apostle's doctrine and fellowship and breaking of bread and in prayers;" then, and not until then, will you have the honor to be pastor of a church such as Jesus mentioned when he said "my kingdom (church) is not of this world;" and such as the apostles organized at Jerusalem. The record of this first and model church is found in the first and second chapters of Acts.

CHAPTER IV.

THE PROMISE IS TO YOU AND TO YOUR CHILDREN.

OUR author labors hard to derive some support for infant baptism from the above promise. Having quoted the promise—(or rather mis-quoted it, by putting "and" where the original has no word, and where King James' translators put *even*—"*even* as many as the Lord our God shall call," not *and* as many)—he says that "this cardinal promise is in exact accordance with previous stipulation: 'And I,' said the Lord God unto Abraham, 'will establish my covenant between me and thee *and thy seed after thee* in their generations," &c.; and that it has not only been brought to their remembrance by the apostle Peter, but also has been explicitly affirmed by Paul in his epistle to the Galatians: "That the blessing of Abraham might come upon the Gentiles through Jesus Christ, etc. For as many of you as have *been baptized into Christ* have put on Christ," &c.—p. 30, 31. But why do you withhold from your readers, Mr. L., that part of the verse that shows the qualification essential to the reception of the spiritual blessings contained in the promise made to Abraham? Instead of stopping at the "etc," in our author's quotation, let the reader turn to Gal. iii: 14, and read the passage in full: "That the blessing of Abraham might come upon the Gentiles through Jesus Christ: that we might *receive the promise of the Spirit*

THROUGH FAITH." This is, as it ought to be, in beautiful harmony with the teachings of Peter, on the day of Pentecost. "The promise (not of baptism, but of the *spiritual blessings* prophesied by Joel), is to you and to your children, and to all that are afar off." How many of them—all of them? No, no: "*As many as the Lord our God shall call*," compare Paul, as already quoted, "That we might receive the promise of the Spirit *through faith*." "So then they which are *of faith* are blessed with faithful Abraham,"—Gal. iii: 9. "And *if ye be Christ's*, then are ye Abraham's seed, and heirs according to the promise," v. 29.

Compare Peter's preaching on this occasion with Paul's teaching in his epistle to the Romans. Peter declared that the promise was to "as many as the Lord our God *shall call*," and Paul declares that "Whom He (the Lord) did foreknow He also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren. Moreover whom He did predestinate them He also *called;* and whom He called them He also justified; and whom He justified them He also glorified."—Rom. viii: 29, 30.

As Mr. L. suppresses that part of verse 14 in Gal. iii, where we are shown that "we receive the promise of the Spirit through *faith*"—not through baptism; so also he is careful not to quote the 26th verse, where we are taught that we are made "the children of God *by faith* in Christ Jesus," and having become His "children *by faith*," we are then qualified to enter His church *by baptism*, see Gal. iii: 26–29.

The conduct of Peter on the day of Pentecost and of all the inspired preachers on subsequent occasions is in perfect harmony with the commission they received from their risen Lord: "Go ye therefore, and teach [*matheteusate*] all nations, baptizing them into the name of the Father, and of the Son,

and of the Holy Spirit; *teaching* [*didaskontes*] them to observe all things whatsoever I have commanded you, and, lo, I am with you alway even unto the end of the world. Amen. Or as given by Mark, "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." The reader will see that the two words used by Matthew, both of which are translated "teach" in the authorized version, are different words in the original. The first word—*matheteuein* means "to disciple, i. e. 1. Intrans. to be the disciple of any one" . . . . "*mathetes* a disciple, scholar, follower of a teacher." ROBINSON'S *Greek Lexicon. Mathetes* "follower of Christ, professing his doctrine, a Christian." SCHLEUSNER. The second word—*didaskein*—means "to teach, to instruct."—ROBINSON. The order of the commission is as follows, having "all nations" as material from which the Lord is to call His church, the Christian minister is commanded—*First* to disciple, (For what Christ meant by disciple, see Luke xiv: 26, 27, 33). *Second* to baptize. *Third* to teach or instruct them to observe all things.*

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* Rev. D. D. Currie, on page 28 of his "capital compendium on the subject," states that the disciples were commanded to teach or disciple all nations, "first by baptizing them (into the faith, and then) teaching them," &c. Mr. C. gives the commission this construction in order to bring infants within its limits. What, in the name of common sense, is the infant taught in its baptism? Has it the first idea of the *design* of baptism, or of the conduct expected of those who submit to the Divine rite? Has the infant any more idea of its being a disciple of Christ when the minister sprinkles or pours the water on its head, or even immerses its body in the water, than it has when the nurse wets its head previously to combing it, or washes its little body in the bath? "Certainly not," you say, "but infants are taught, when they come to years of understanding, the nature of their baptismal vows, and those of them who receive the teaching become the disciples of Christ." Then they are not taught or made disciples "by baptizing them," but by *teaching* them, and their baptism has been premature.

That the *three acts* in Christ's commission—disciple—baptize—teach—are distinct and consecutive, can be proved (if proof is necessary to so plain a statement) by reference to a similar use of the present participle in other passages, as "The

"There are manifestly three things which our Lord here distinctly enjoins on His apostles to excute with regard to the nations, *matheteuein*, *Baptizein*, *didaskein*, that is, to convert them to the Christian faith, to initiate the converts into the church by baptism, and to instruct the baptized in all the duties of the Christian life." *Campbell*, *Valpey*, *Bloomfield*, as quoted by Noel.

To this order Peter, as a faithful minister of Jesus Christ, strictly adhered. He first made disciples of his hearers by the preaching of the Word, not a word about baptism until his hearers "were pricked in their hearts." *Secondly*, he baptized those who became the disciples of Christ, by "gladly receiving His word," and *thirdly* "they continued steadfastly in the apostles doctrine and fellowship, and in break-

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multitudes marvelled, saying."—(Matt. ix: 33.) How would it do to read, "The multitudes marvelled, by saying?" The marvel preceded the words, and caused them to give utterance to their emotion. The sense is, the multitudes marvelled, *and* said. So in the commission—disciple and baptize and teach, See also Matt. viii: 27; xix: 25; xxi: 10, 20; xxvi: 8, &c., &c. Again, (Matt. xvii: 14,) "Then came to Him a man kneeling down to Him;" did the man come "by" kneeling, or did he come before he knelt? Again, (Matt. xix: 23,) "The Pharisees came to Him, tempting Him;" did the Pharisees come to Him "by" tempting Him, or did they come to Him before they tempted Him? Everybody understands these passages to tell us that the man came to Jesus and knelt before Him, and that the Pharisees came to Jesus and tempted Him. See this construction also in Eph. vi: 17, 18; Col. iii: 16; Luke vi; 36; Eph. v: 18–20, &c., &c. In the last reference you will find three distinct and consecutive acts; the last two following as a consequence of the former, just as, in the commission, the baptizing and the teaching are to follow as a consequence of the discipling. Rule for this construction: "Every action which admits of being considered as only accompanying another, which is the main action, and may thus be represented as an accessory circumstance of another, the Greeks are fond of expressing by the participle, and even when two finite verbs are joined by 'and,' one of them is generally put in the participle, and the copula is omitted, ... Several participles frequently stand in one proposition without a connection, where the conjunctive particle would represent these verbs as three separate actions."—*Matthiae.*

That discipling and baptizing are *two different* acts, the former preceding the latter, is evident from John iv: 1, "Jesus *made* and *baptized* more *disciples* than John, (though Jesus Himself baptized not, but His disciples)." That an infant cannot be made a disciple of Christ in its infancy is evident from Luke xiv: 27, 33, &c. "And whoever does not bear his cross, and come after me cannot be my disciple."

ing of bread, and in prayers . . . . and the Lord added to the church daily those who are saved—*tous sozomenous*."—Acts ii: 37–47. The nucleus of this first and model church was "about an hundred and twenty baptized believers—men and women—who were gathered together in an upper room with one accord waiting the promised blessing; see Acts i: 12–15, 22.

There is no comparison between this church and any Pedobaptist church in the land, either as to the qualification of her members or the *order* of her teachings. If a command is strictly obeyed the *order* in which it is given must be observed. I am a farmer: I tell my servant to cultivate a certain field, plowing, harrowing and rolling it, he goes to work diligently, first he rolls the field, then he harrows it and last of all he ploughs it. Does he obey me? He does all I told him to do; but he inverts the order and therefore he disobeys. The field is the world, Christ the great Husbandman has sent you into that field to labor. He commanded you to disciple, to baptize, and to instruct; but you baptize, (?) disciple, and instruct. Do you obey Him? you invert the order and therefore disobey. I am an architect. I instruct my servant to prepare a certain piece of workmanship to be used in the building. I tell him to plane, sandpaper and paint it; he goes to work promptly; he first paints, then sandpapers and then planes. Does he obey me? he does all that I told him to do; but disregards the *order* and therefore disobeys. Christ is the great Architect of His church. He sent His servants to prepare the material. He commanded them first to disciple those who were to become "stones," and then bring them into the "building"—church—by baptism and then instruct them in all the doctrines of His church that they might be "lively stones." If you *invert* this order you pervert the law and disobey the Lawgiver. "The order of law is inviolable."

Notice how carefully the apostles regarded the *order* of this commission, by *never* baptizing anyone until a credible evidence of "repentance toward God, and faith toward our Lord Jesus Christ," was given by the candidate. I shall here briefly notice every reference made to baptism in the Acts and Epistles, household baptisms excepted, which I shall consider in another chapter.

The first mention made of baptism after the day of Pentecost is in Acts viii: 12, "And *when they believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, *both men and women;*" no infants admitted to baptism here. Compare this record with the miracle of the loaves and fishes, recorded in Matt. xiv: 21. "And they that had eaten were about five thousand *men besides women and children.*" The "little ones" were partakers of the loaves and fishes, and they are mentioned by the historian; if they were candidates for baptism would there not be some mention of them? There were no infants baptized in Samaria, though the revival was extensive "and there was great joy in that city."

Verse 13 tells us that "Then Simon himself believed, and when he was baptized he continued with Philip," &c. True his after conduct showed his faith to be spurious, nevertheless he professed faith otherwise Philip would not have baptized him.

The next case is the Ethiopian eunuch who proves himself to be an anxious enquirer after truth. When Philip joins his chariot he is reading a part of the fifty-third chapter of Isaiah, see Acts viii: 32, 33. Philip begins at that same scripture and preaches to him Jesus. When they come unto a certain water the eunuch asks to be baptized; Philip asks for the essential qualification—*faith*—'Tis not enough to know that he is anxiously seeking the truth. Philip saith unto him, if thou believest with all thine heart

thou mayest, and upon a hearty profession of his *faith* in Jesus, Philip immersed him, and he went on his way rejoicing.—Verses 35–39.

We next turn to the ninth chapter to find a record of Paul's conversion and baptism. On his way to Damascus, as a bold persecutor, he is arrested by Jesus. He is there and then converted, and asks his Lord, whom he hitherto persecuted, what he would have him do. His Lord commands him to go to Damascus to be instructed. Ananias is sent unto him, and as he speaks "immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose and was baptized."—Acts ix: 18. The reader will remember that Saul was "circumcised the eighth day."—Phil. iii: 5.

We turn over to the eighteenth chapter to find a record of the baptism of some of the Corinthian converts by the apostle Paul, and the record shows faithful adherence to the *order* of the commission. "Many of the Corinthians *hearing*, BELIEVED, and where baptized."—Acts xviii: 8.

The next chapter records the baptism of the Ephesian "disciples." They certainly were not infants but "disciples" of John, imperfectly, if not erroneously taught. Paul taught them the way of the Lord more perfectly, and made them disciples of Christ, "and when they heard this (Paul's teaching) they were baptized in the name of the Lord Jesus."

Nothing more is said about baptism till we reach Paul's Epistle to the Romans. In the sixth chapter he reminds them of the necessity of living holy, consecrated lives, and thus be consistent with the profession they made in their baptism, which profession clearly shows that the *order* of the commission was not *inverted* in their case. In the first chapter the apostle declares his readiness to preach the gospel to them, knowing that "it is the power of God unto

salvation to every one that believeth." Through the preaching of the Gospel they became "dead to sin," "and therefore they were buried with him by baptism unto death," and he exhorts them now to "walk in newness of life." Here the *order* is, first, death to the life of sin; second, burial with Christ by baptism; third, walking in newness of life. Chapter vi: 1–5. On this passage Dr. Adam Clarke writes as follows: "*To be baptized into Christ* is to receive the doctrine of Christ crucified, and to receive baptism as a proof of the genuineness of that faith, and the obligation to live according to its precepts."—*Notes in loco.*

In the Epistles to the Corinthians we have no instruction as to the relationship of baptism to faith, save that which is written of the household of Stephanas, which we shall consider in the next chapter; but in Acts xviii: 8, we read that "many of the Corinthians hearing, believed and were baptized," and Paul in his epistle praises them for "keeping the ordinances *as they were delivered unto them.*"

Turning over to the Epistle to the Galatians we find the same faithful adherence to the *order* given by the great Master. In chapter iii: 26, 27, we read the following words: "For ye are all the children of God *by faith* in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ." Dr. Adam Clarke gives no uncertain sound in his comment on this passage. "Verse 26, *For ye*, who have believed in the Gospel, *are all the children of God by faith in Christ Jesus*; but no man is a child of God by *circumcision*, nor by any observance of the Mosaic law.

"Verse 27, *As many of you as have been baptized into Christ*; all of you who have believed in Christ as the promised Messiah, and received *baptism* as a public proof that ye have received Christ as your *Lord* and *Saviour have put on Christ*—have received His Spirit and entered into

His interests, and copied his manners. To *put on* or to be *clothed with one*, is to assume the *person* and *character* of that one, and they who do so are bound to act *his* part, and to *sustain* the *character* which they have *assumed*. The *profession* of *Christianity* is an assumption of the *character of Christ;* He has left us an example that we should follow His steps, and we should, as Christians, have that mind in us which was in Him."—*Notes in loco.*

This is good Baptist doctrine. Will Methodists heed it, as it comes from their ablest commentator?

In the Epistle to the Ephesians we find not a syllable to favor infant baptism, and Paul tells the elders of this church that he "shunned not to declare unto them all the counsel of God."—Acts xx: 27. From these words we can draw the following argument:

(1.) Paul taught the Ephesian church "all the counsel of God."

(2.) Paul said *nothing* about infant baptism, *ergo*

(3.) Infant baptism is not found in all the counsel of God.

We next turn our attention to the Epistle to the Colossians. In chapter ii: 10–12, we have the same faithful regard shown to the *order* of the commission. "Circumcised with the circumcision made without hands *in putting off the body of the sins of the flesh, by the circumcision of Christ,*" *i. e.* the circumcision of the heart by the regenerating power of the Holy Spirit: and then "buried with Him in baptism, wherein also ye are risen with Him through *the faith of the operation of God,*" &c. Has not God joined faith and baptism together in His Holy Word? "What God has joined together let no man put asunder."

The Epistle to the Hebrews shows the same unshaken fidelity to the law of Christ as given in His great com-

mission. Having reminded them of what Christ had done for them on the cross, and what He is now doing for them on the mediatorial throne, the apostle encourages them to "draw near" in obedient faith, "having their *hearts sprinkled* from an evil conscience, and their *bodies washed* with pure water." "Our *hearts* sprinkled by the cleansing efficacy of the blood of Christ, without which we cannot draw nigh to God."—DR. ADAM CLARKE, *Notes in loco.* The Doctor understands the apostle to refer to "*baptism*" when he speaks of "our bodies washed with pure water."

"This refers to that solemn profession of faith which was made by all believers at their baptism."—ABP. TILLOTSON Works, vol. 4, page 865.

"And this is indeed our case if we are true Christians: our *hearts* are thus sprinkled by the purifying and cleansing blood of Jesus, as well as our *bodies* in baptism *washed with pure water*, intended to represent our being cleansed from sin."—DODDRIDGE, Par. *in loco.* "*Hearts sprinkled* from an evil conscience," *first:* "*bodies washed* with pure water," *next*, is the Divine *order* and he who *inverts* it cannot, in that act, please the Lawgiver.

We are now come to the last reference to baptism, found in the Divine record, and if *it* gives no countenance to infant baptism, the theory is without Divine support; for hitherto every passage considered has been *clearly against it.*

In 1 Peter iii: 21, we read the following closing reference to this Divine ordinance. "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the *answer of a good conscience* toward God,) by the resurrection of Jesus Christ." This passage needs no comment. Suffice it to ask if such language is applicable to a *babe.* Does baptism give the *infant* who receives it "the answer [requirement] of a good conscience toward

God?" Baptism has had this happy effect upon every true *believer* who has ever received it upon a profession of faith. A true convert to Christ *cannot* have "a good conscience toward God" while living in disobedience to any known command; the moment he *obeys* he has "the *requirement* of a good conscience," and goes "on his way rejoicing." Compare Acts viii: 39. To apply this language to a *morally unconscious* infant, is an absurdity of which no one ought to be guilty.

JOHN WESLEY, the father and founder of our author's church, in his comment on this passage understands the candidate in his baptism to have "*a Divine consciousness* that both our persons and our actions are accepted through him who died and rose again for us."—Notes *in loco*.

Thus far we have found *in every case* the strictest adherence to the *order* of our Lord's commission; disciple—baptize—instruct;—and if in the *household* baptisms which we are now about to examine, we do not find, *in so many words* that there were *infants* in those homes, the order *must* remain unchanged; an argument drawn from *inference* cannot overbalance the unmistakable evidences of the above examined Scriptures.

CHAPTER V.

HOUSEHOLD BAPTISMS.

ON the baptism of households our author thus speaks on page 35, "Heads of families were converted and baptized, and their *households* were baptized with them—the jailor *and all his* straightway—Lydia *and her* household—Crispus with all his household—the household of Stephanas. Households may be found without children; but the membership of children in the family is the general law of life, and their absence the exception," &c. It is true that the absence of *children* in the family is the exception; but how many families there are who have no *infants!* Are there any *infants* in our author's own household? How many of the families of his congregation are *without infants?* I have just now looked over the *membership* of the church of which I have the honor to be pastor, and I find fifty-six *infantless* families represented in the church, and must it be a thing *incredible* that the apostles, in all the countries wherein they preached during about thirty years' ministry, would find five households who would receive the Word of life? The argument drawn from the *inference* is fearfully weak. The writer has baptized as many households as are recorded in all the ministry of the apostles; and never baptized an *infant.* The fact that only *five* household baptisms are recorded in all the ministry of the apostles, while

so many thousands—Jews and Gentiles—were baptized, clearly proves the baptism of *households* to be a rare occurrence. And in the *five* that are recorded there is not only no room for *inference* that there were infants there, but *clear evidence* that there were *not*. Let each be examined briefly:

First. Cornelius was "a devout man, and one that *feared God with all his house.*" Concerning them and their neighbours who were "all present before God *to hear* all things that are *commanded*" them of God, Peter asked the question, after he preached to them, "Can any man forbid water that these should not be baptized who *have received the Holy Ghost* as well as *we?*"—Acts x: 2, 33, 47. No *infants* spoken of here I presume. They had the neceesary qualifications for baptism. They "*feared God*," they assembled "*to hear* all things that are commanded:" they "received the Holy Spirit,"—they were *fit* subjects for baptism, consequently Peter "commanded them to be baptized in the name of the Lord," verse 48. Reader, if you have hitherto been saying "if I have the baptism of the Spirit it is the main thing, and I need not trouble myself about water baptism." So it is the *main* thing, and without it, though baptized in water, you are yet in your sins; but your having received the Holy Spirit is the argument Peter uses to urge you on to follow Christ in baptism, "Can any one forbid water that these should not be baptized who *have received the Holy Spirit* as well as we. And he *commanded* them to be baptized." Believer, will you *disobey* the Divine command?

Second. "Lydia and her household,"—Acts xvi: 14, 15, 40. The argument for infant baptism in this case is built upon an *inference* drawn from *four suppositions*: *first*, that Lydia was married; *second*, that she had *infant* children; *third*, that she had these *infants* with her at Philippi, on her purple-selling enterprise—three hundred miles from her own

city—Thyatira; and *fourth*, that these infants were baptized. If our author is allowed the privilege of making *four* suppositions from which to draw an inference upon which to build his argument (?), may I not be allowed the privilege of making *one*, viz.: that Lydia was not married at all; but like a good sister, at whose house I was recently accommodated, who is doing business in a rising village, with a *household* of six persons, but neither husband nor *infant*. This would be a far more likely inference to draw from the narrative than either of the above, since there is no mention made of husband or child,—simply "Lydia and her household."

Whatever be the relationship between Lydia and the other members of her household—whether they were her children or her servants—one thing is clear from the record, they were old enough to be called "brethren" and to be "comforted" by a visit from the apostles.—See verse 40. So thinks DR. ADAM CLARKE: And therefore *she attended unto the things*,—she believed them and received them as the doctrines of God; and in this *faith* she was joined by her whole family, and in it they were all baptized."—*Notes in loco.*

Third. "The jailor and all his straightway."—Acts xvi: 25–34. The evidence against the inference that infants were baptized here is found in the plain statements made by the inspired historian concerning the members of this household. It is not necessary for us to find out whether the youngest member of the family was eight or eighteen, suffice it to know that with their father or master, as the case might be, they *heard* the word of the Lord,—"they spake unto him the word of the Lord *and to all that were in* [*his house*:" with him they were all baptized,—"and was baptized he and all his straightway:" with him they *believed*,—"and when he had brought them into his house he set meat before them and rejoiced, *believing* in God *with all*

his house." Pretty intelligent *infants* those! Nay, but happy household, *together* believing in, obeying and rejoicing in the God of their salvation. On this passage ALBERT BARNES remarks: "*And thy house.* And thy family. It does not mean that his family would be saved simply by *his* believing; but that the offers had reference to them as well as to himself; that they might be saved as well as he . . . . And he was presented with the assurance that they might unite with him in the peace and joy of redeeming mercy . . . . *To all that were in his house.* Old and young. They instructed them in the doctrines of religion, and doubtless, in the nature of the ordinances of the gospel, and then baptized the entire family."—*Notes in loco.*

Similar to the above are the words of DR. ADAM CLARKE: "*Believe on the Lord Jesus.* Receive the religion of Christ which we preach, and let thy household also receive it, and ye shall be all placed in the sure way to final salvation." —*Notes in loco.*

Fourth. "Crispus with all his house." The mention made of Crispus and his house is in Acts xviii: 8. The statement of the record is so plain and definite that it gives no room for the inference that there were infants in his house, makes no mention of their baptism, but tells us that "Crispus . . . . *believed* on the Lord *with all his house*," then "all his house" having "*believed* on the Lord," were fit subjects for baptism, and doubtless they were baptized; for Luke tells us in the same verse, that "many of the Corinthians *hearing*, BELIEVED and were baptized; and Paul tells us in 1 Corinthians, i: 14, that he baptized Crispus.

Fifth. "The household of Stephanas." The baptism of this household is mentioned in 1 Cor. i: 16, and the proof that there were no infants there is found in chapter sixteenth, fifteenth verse.—"I beseech you, brethren, ye know the house of Stephanas that it is the first-fruits of Achaia, and

that *they have addicted themselves to the ministry of the saints.*" The Lord grant us the happy privilege of baptizing many such households.

Having completed our examination of the word of God, and in it found no foundation for even an *inference* in favor of infant baptism, we hesitate not to say that the baptism of infants is *purely* an invention of men, whatever be the number, scholarship or piety of those who practice it. Our assertion is founded upon the following arguments, which our examination of the teachings of Christ and His apostles fully justifies.

ARGUMENT FIRST.

(1) The ordinance of baptism is a positive command, (see Matthew xxviii: 19; Acts x: 48; acknowledged by Dr. Murray; Scrip. Baptism, p. 2.)

(2) The baptism of *infants* is *not commanded* in the Word of God, *ergo*

(3) The baptism of infants is not of God.

ARGUMENT SECOND.

(1) That practice of which there can be no *clear example* found in the word of God has no Divine authority.

(2) There is not *one* clear example of infant baptism in the Word of God, *ergo*

(3) Infant baptism has *no* Divine authority.

Some may say that there is no clear example of female communion, and yet we believe it is of God. Let such an one read carefully the Acts of the Apostles to see that the nucleus of the Christian church was composed of men and *women* (chapter i: 14); and that all who gladly received his word were added to that church by baptism; and that they continued steadfastly in the apostles' doctrine and fellowship, and *in breaking of bread* and in prayers.—chapter ii: 38.

Also, that subsequently the women were added to the church as well as the men.—chapters v: 14, viii: 12. That the church was composed of women in part is evident also from chapter viii: 3. Do not *women* become disciples of Jesus and children of God by faith in Christ as well as men? —(See Gal. iii: 26–28.) If "there is neither male nor female in Christ Jesus," a command given to disciples generally is given to *women* as well as to men; and when Jesus said to His baptized disciples "drink ye *all* of it," he said it to women as well as to men. Were there not women in the church at Corinth?—(See 1 Corinthians xiv: 34.) All this church is said to have assembled to observe the Lord's supper.—(See 1 Corinthians i: 2; xi: 18, 20, 26.) We shall present the matter in a logical argument:

(1) The nucleus of the Christian church was composed of *women* as well as men (Acts i: 14): women as well as men were subsequently added to the church, and as disciples of Christ their rights to a participation in the ordinances of the church were equal.—Acts v: 14; viii: 3, 12; Galatians iii: 26–28.

(2) The apostolic church "continued steadfastly . . . . in breaking of bread;" *ergo*

(3) The claim of women to the breaking of bread is of Divine authority, seeing that they were a part of the apostolic church.

Does any one say we have no clear example of the change of the Jewish sabbath into the first day of the week as the day set apart for God's worship in the new dispensation? Let such an one read John xx: 19, 26; Acts xx: 7; 1 Cor. xvi: 2, etc. Show us one such clear example of infant baptism as we have of female communion or of observing the first day of the week instead of the Jewish sabbath and we shall never oppose the practice.

ARGUMENT THIRD.

(1) That practice for which no command, or of which no example can be found in the word of God, has no Divine authority.

(2) There can be *no* command for or clear example of infant baptism found in the word of God, *ergo*

(3) Infant baptism has no Divine authority and is *purely* an invention of men.

I shall establish the premises of the above arguments by another.

ARGUMENT FOURTH.

(1) If there was *one* command for, or clear example of, infant baptism in the word of God the advocates of the practice would find it.

(2) But they have not found it, *ergo*

(3) The Word of God does not contain either command for or example of infant baptism.

Again. (1) That ordinance for which no command, or of which no clear example can be found in the New Testament, does not belong to the Christian church.

(2) There can be no command for, or clear example of infant baptism found in the New Testament. The echo of the voice of all the *candid* is heard in the words of PROF. MOSES STEWART: "Commands or plain and certain examples in the New Testament, relative to it, I do not find" *On Bap. p.* 201. *Ergo*

(3) Infant baptism does not belong to the Christian church or church of Christ. *

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* For the art of thus presenting this subject in short logical arguments (which *must* be conclusive since the premises cannot be rejected) as well as for a few of the arguments thus presented, I am indebted largely to Dr. Graves.

I shall close this chapter with a few quotations from eminent Pedo-baptists in support of my conclusion from an examination of the word of God.

DR. MERLE D'AUBIGNE—*the historian of the Reformation.* "However decided I may be for the baptism of infants, I must nevertheless acknowledge that the express order 'Baptize infants' is found in no part of the gospel." *On the authority of God, p. 152.*

NEANDER. "Baptism was administered at first only to adults, as men were accustomed to conceive of baptism and faith as strictly connected. We have all reasons for not deriving infant baptism from apostolic institution." *His. of the church*, vol. I., p. 311.

LUTHER. "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles. *In Booth's Ped. ex. vol.* I., p. 303.

BAXTER. "I conclude that all examples of baptisms in Scripture do mention only the administrations of it to professors of saving faith; and the precepts give us no other direction." *Right to Sac.*, p. 156.

If the words of CHILLINGWORTH are true: "The Bible, the Bible *only*, is the religion of Protestants," Baptists, who accept the Bible as their *only* and SUFFICIENT rule of *faith and doctrine*, are safe, our opponents themselves being judges.

CHAPTER VI.

PATRISTIC TESTIMONY.

DR. DODDRIDGE in his Lectures on Ethics and Divinity, observes: "Some have apprehended that they have been able to trace such intimations, at least, of infant baptism in the earliest ages of the church, as may, to a high degree of probability, prove it an apostolic and consequently a Divine institution."

Our author makes himself one of the number by giving on *one page* of his *little* book (61) what he calls a "*resume* of the principal patristic evidence," which he also says "is corroborated by the testimony of the Catacombs." In this "*resume*" he boldly asserts that Justin Martyr, Irenæus and Origen teach the doctrine of infant baptism. Suppose it were true that these men who flourished from the middle of the *second* to the middle of the *third* century after Christ, would teach a doctrine that is not found in the Word of God, are we as ministers and followers of the Lord Jesus to cast away His Word, and follow the teachings of uninspired men, be they ever so numerous or learned?

This would indeed be "teaching for doctrine the commandments of men,"—conduct on which our Lord is not silent. See Mark vii: 7–9.

But we are compelled again to contradict our author in

his misrepresentation of those men, and show by quotations from their writings, that they clearly teach the baptism of such *only* as are capable of receiving instruction, or, as the Lord's commission demands, being discipled.

The first statement in that wonderful "*resume*" of our author is, "that Justin Martyr, about A. D. 148, speaks of persons about sixty and seventy years old who had been disciples of Christ, (*ematheteuthesan*—the very word employed in Matt. xxviii: 19,) in their infancy." This passage is found in Justin's first apology, A. D. 139, (chapter 15) and the misapprehension arises from an incorrect translation of the clause "*ex paidon*," which our author and others translate "in their infancy." SEMISCH translates the passage thus: "Many men and many women sixty and seventy years old, who *from children* have been disciples of Christ, preserve their continence," &c. *Justin Martyr: His Life, Writings and Opinions; Translated by J. E. Ryland*, vol, 2, p. 334, seq.

From children and from infancy are very different assertions. Infants are children, but it does not follow that all children are *infants*. On this passage Dr. Hovey remarks: "It has been claimed that the words *ex paidon*, which we translate 'from childhood,' signifiy 'from infancy,' and that the word *ematheteuthesan*, signifies 'were made disciples' by baptism. Neither of these claims can be supported. For according to the best lexicographers, *ex paidos* and *ex paidon*, signify respectively 'from a child,' and 'from children or childhood, not 'from infancy.' Plato speaks of teachings in respect to the gods which must be heard *ex paidon*; Lucian affirms of the philosopher Demonax, that he loved philosophy *ex paidon*; the Homilies of Clement (so-called) use the same words in the same sense; and indeed the word *pais*, when it refers to age, never means an infant, but always a child or youth old enough to receive instruction." In corroboration of the above see 2 Tim. iii: 15, where Paul speaking to

Timothy reminds him that "from a child [*anepaischunton*] thou hast *known* the Holy Scriptures."

To show clearly on what side of the controversy this eminent father stands I shall quote a few passages from his writings. Addressing Typho the Jew and his companions, he says: "The circumcision in the flesh, from Abraham, was given for a sign that ye might be separated from the nations, and from us (Christians), and that ye might suffer *alone* what now ye justly suffer, that your lands might become desolate, ... For in no other way are you distinguished from other men, except by your circumcision in the flesh."—(*Chapter* xvi). Again: "Isaiah did not send *you* into a bath, there to wash away from you murder and other sins—you whom all the water of the sea is unable to purify—but, as was fit, *announced* in ancient times this saving bath, *which belongs to those who repent* and are no longer purified by the blood of goats and of sheep, or by the ashes of a heifer, or by offerings of fine flour, but *by faith* through the blood of Christ and His death."—(*Ch.* xiii). Again: in his first apology (Ch. xvi), he describes the ordinance of baptism in the following words: "But we will also describe the manner in which we consecrate ourselves to God, having been made new by Christ, that we may not seem, by omitting this, to deal dishonestly in our exposition. As many as are convinced and believe those things which are taught and said by us to be true, and as promise that they are able to live thus, are taught to pray and to ask of God with fasting the forgiveness of their former sins,—we ourselves pray and fast with them. Therefore they are led by us where there is water, and are regenerated by the same method of regeneration with which we ourselves also were regenerated; for in the name of God the Father of all, and Lord, and of our Saviour Jesus Christ, and of the Holy Ghost, they then receive the bath in the water. And we have learned the fol-

lowing reason for this from the apostles." Having given the "reason," tracing it back to our being born in sin, he adds: "But this bath is called *illumination*, because those who *learn* these things are illuminated in mind. Moreover the illuminated person is bathed in the name of Jesus Christ who was crucified under Pontius Pilate, and in the name of the Holy Ghost who by the prophets foretold all things pertaining to Jesus." How can these words be reconciled to the first statement in our author's "*resume*?" Well might DR. HOVEY remark, having examined the whole of Justin's writings, "that Justin here professes to give a faithful description of Chistian baptism, that in his day (A. D. 139) the children of Christian parents must have been quite numerous, that he makes no allusion whatever to their being in any case baptized, and that he specifies a knowledge and belief of truth, together with a purpose to obey it, a desire to be baptized, genuine repentance for sin, and prayer for forgiveness as prerequisites for this ordinance. In view of these facts we are certain that the prevalence of infant baptism in his time will appear incredible to any unbiased historical mind: Justin Martyr may be appealed to with confidence in support of the doctrine of believers' baptism as the creed of Christians in the first half of the second century, and in refutation of the statement that infant baptism was known to the churches of that period."

The second statement in our author's "*resume*" is that "Irenæus expressly speaks of infants, little ones, children, youth, and the aged as regenerated unto God, which phrase he elsewhere applies to baptism."

The passage on which this statement is built is found in the writings of Irenæus "against Heresies," Book 2, Ch. 22, § 4. Having spoken of Jesus entering upon His ministry at the age of thirty years he says: "Being then a master, he had also the age of a master, not annulling in himself the

law of the human race; but sanctifying every age by the likeness which it had to himself. For he came to save all by himself; *all*, I say, *who by him are regenerated to God*, infants, and little ones, and children, and youth, and elderly persons. Therefore he passed through every age, and for infants was made an infant sanctifying infants; among little ones, a little one sanctifying those of that age and giving them an example of piety and uprightness and obedience; among youth, a youth becoming an example to the youth, and sanctifying them to the Lord; thus also an elderly person among the elderly, that he might be a perfect master among all, not only in expounding truth, but also in age, sanctifying at the same time the elderly and becoming to them likewise an example. Then too he passed through even unto death, that he might be the first-born from the dead, holding the *primacy* in all things, the Prince of life, before all and excelling all."

To build an argument for infant baptism on this beautiful passage from Irenæus shows a strong desire to find it *somewhere*. Dr. Chase in his comment on this passage gives the meaning of the writer: "According to Irenæus, Christ in becoming incarnate and thus assuming his Mediatorial work, brought the human family into a new relation unto himself, and placed them in a condition in which they can be saved. In this sense he is the Saviour of all. He restored them or summed them up anew in himself. He became, so to speak, a second Adam, the regenerator of mankind. Through Him they are regenerated unto God: *per eum renaseuntur in Deum.* The thought occurs frequently, and it is variously modified by the various connection in which it is introduced."

DUNCKER remarks on this passage: "He (Jesus) did not, in his incarnation, take on himself and save a single man, but the universal man or humanity, and therefore as the perfect

spiritual Adam, He also assumed the spiritual Father and head of the race, which gathered unto His bosom, *was born again to the Divine life.*" *Born again*, not in baptism nor "of blood, nor of the will of the flesh, nor of the will of man, but *of God.*"

The next statement in our author's "*resume*" relates to Tertullian, who, he acknowledges, does not favor infant baptism, but thinks his opposition to it is "an indication of the Montanist heresy into which he fell." This charge made against this eminent father cannot be sustained. Whatever Tertullian may have thought about Montanus or his views, he, evidently, did not oppose infant baptism because of "heresy" of *any kind* "into which he fell," as the following quotations from his writings will clearly show: "Go, said he, 'teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' When to this law was added the limitation, 'unless a man be born of water and of the Spirit, he shall not enter into the kingdom of heaven,' he bound faith to the necessity of baptism. Therefore all believers from that time forward were baptized."—*De Baptismo*, chap. 13. This treatise was written against certain errorists who rejected water baptism *altogether.* Again in chapter 17 he writes: "God's approval sends its claims in advance; but every (human) application may deceive and be deceived. Hence according to the state and disposition, and also age of each person, the delaying of baptism is more useful, but especially in the case of little children. For why is it necessary that their sponsors should be brought unto peril, since these may abandon their promises by death, and may be deceived by the growth of an evil nature. The Lord says to be sure: 'Forbid them not to come unto me.' Let them come then, when they grow up, let them come when they learn, when they are taught whither they come, let them become

Christians when they are able to know Christ. Why does an innocent age hasten to the remission of sins? In secular affairs men act with more caution; so that one to whom no earthly substance is committed is entrusted with the Divine. Let them know how to ask for salvation, that thou mayest seem to have 'given to him that asketh . . . . Those who understand the weight of baptism will rather fear its attainment than its postponement; a sound faith is sure of salvation." These quotations show no signs of "heresy into which he fell" as the cause of Tertullian's opposition to infant baptism; but on the contrary a desire to "keep the ordinances as they were delivered unto him."

NEANDER, having quoted from his writings, says: "The expressions we have quoted force us to the conclusion that he (Tertullian) was an unconditional opponent of infant baptism. Thus we recognize in Tertullian the tendency of advancing Christian spirit which led to the introduction of infant baptism, and, also, that which opposed it. In *theory* the tendency in favor of it soon attained the victory in the Western Church; the magical notion of baptism, and the doctrine of original sin procured its reception in the North African church, and it was henceforward regarded as an apostolical institution."—*History of Christian Doctrines*, vol. 1, page 232.

The learned MATTHIES (Pedo-baptist) observes that "Tertullian shows most clearly what was the reason for practising infant baptism at the close of the second and the opening of the third century. For this ecclesiastical father, who, as everyone knows, strove with the greatest zeal to have every institution of the church whatsoever, if it was of apostolic origin, preserved, yet opposes vehemently the practice of baptizing infants; hence it is manifest, that at that time, certainly in the Carthaginian church, pedo-baptism had been received into use, and yet was held to be an

institution *not derived from Christ or his Apostles* . . . . . Since Tertullian, as we have already stated, was a most strenuous propagator of ecclesiastical tradition, and a most determined foe of novelties, Montanism excepted, it is obvious that the usage and custom of infant baptism had not as yet, at that time, become frequent in all the churches."—*Baptismatis Expositio*, page 191.

In agreement with the above is the testimony of HAGENBACH, who states that "infant baptism had not come into general use prior to the time of Tertullian."—*History of Ch. Doc.*, § 72, Note 4.

The statement in our author's "*resume*" regarding the testimony of Origen is of *no value*. In the first place, it is little children—*parvuli*—that are said to have been baptized. Origen's nineteenth Homily on Luke, Jerome's translation, applies the term to Jesus when he was *twelve* years of age. "When he was a little child *(parvulus)* he is found in the midst of the doctors, sanctifying and teaching them, " etc.

In the second place, every passage in the writings of Origen that has any reference to infant baptism is found only in Latin versions made by Jerome or Rufinus, and these men lived in the *fifth* century, when infant baptism prevailed. And further, they themselves do not pretend to adhere to the original text. Rufinus, in reply to some who found fault with him for deviating from the original, says, "But I, who have more regard to my conscience than to my name, although I appear to *add some things and fill out what are wanting*, or to abbreviate those which are long, do not, nevertheless, think it is right to steal the title of him who *laid the foundations* of the work, and furnished materials for constructing the edifice. Let the reader judge, when he has examined the work, to whom he may please to ascribe its merits. For I have sought, not the applause of readers, but the benefit of proficients."

In the third place, even Rufinus & Jerome, in their translation of Origen, find for infant baptism no better foundation than apostolic *tradition*, (*ecclesia ab apostolis traditionem suscepit.*)

The following paragraph, from the pen of DR. HOVEY, shows the folly of placing Origen among those who favor infant baptism, Jerome & Rufinus being the translators.

"And as to Jerome, it may be sufficient to remark that Rufinus claims to have followed his principles and example in translating Origen, omitting heretical sentiments and inserting supplementary remarks. De la Rue, the Benedictine editor of Origen, says that 'Jerome, as the learned know, was *accustomed to insert occasionally some things of his own;*' Du Pin, after speaking of Rufinus' translations, remarks that '*Jerome's are no more exact;*' while Erasmus assures us that one 'is *uncertain whether* he is reading Origen or Rufinus.'"

The next statement in our author's "*resume*" is that "Cyprian and a council of sixty-six African bishops unanimously decided that the rite should be denied to none, even in earliest infancy." True, Cyprian did decide in favor of infant baptism; but he was the *first*, and that was in the last half of the third century. Having traced the practice back to Cyprian and his contemporaries, you have reached its first defenders.

BUNSEN affirms that "Cyprian and some other African bishops, his contemporaries, at the close of the third century were the first who received baptism in the light of a washing away of the universal sinfulness of human nature, and conconnected this idea with that ordinance of the Old Testament, circumcision."—*Hippolytus and his Age*, vol. 3. p. 195. Compare the the words of NEANDER found on page 192 of this work: "The magical notion of baptism and the doctrine of original sin procured its (infant baptism) reception in the North African Church."

Thus we have traced infant baptism back to its first advocates and the cause for which the innovation was introduced, *viz.*: falsely attributing *saving* efficacy to the rite. Our author and all who practice the innovation are welcome to "Cyprian and a council of sixty-six African bishops," as their authority for their conduct. But we, as Baptists, consider Christ and His apostles *better* authority than a council of African bishops, even though there be sixty-six in number; and until He comes to give us a new commission we will adhere strictly to the old one by *discipling* the nations before we baptize them, and, so far as we can judge, baptizing only those who "gladly receive His word."

CHAPTER VII.

THE DESIGN OF BAPTISM.

AS our views on the design of baptism can be gathered from a perusal of this work, especially from chapters twelve and fourteen of part one, we deem it unnecessary again to repeat them in our own words. We shall, however, transcribe a short, but clear and comprehensive, chapter from "CHURCH ORDER, BY J. L. DAGG, D.D.," every sentence of which we endorse.

"BAPTISM WAS DESIGNED TO BE THE CEREMONY OF CHRISTIAN PROFESSION.

"The religion of Christ was intended for the whole world, and it is made the duty of his followers to propagate it. Men are required not only to receive, but also to hold forth the word of life. The lepers who found abundance of food in the Syrian camp could not feast on it by themselves while their brethren in the city were famishing; and, if any one thinks that he can enjoy the blessings of religion, and shut up the secret in his own breast, he mistakes the nature of true Christianity. The light kindled within must shine, and the Spirit of love in the heart must put forth efforts to do good.

"Profession is, in general, necessary to salvation. With the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation. Divine goodness

may pardon the weakness of some, who, like Joseph of Arimathea, are disciples secretly through fear; but it nevertheless remains a general truth, that profession is necessary. Christ has made the solemn declaration, 'Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.'

"Profession is the appointed public outset in the way of salvation. The apostles exhorted, 'Save yourselves from this untoward generation.' The world lies in wickedness, and under the curse of God. They who would be saved, should escape from it, as Lot escaped from Sodom. God calls: 'Come out from among them, and be ye separate.' This call is obeyed, when converted persons separate themselves from the ungodly, and publicly devote themselves to the service of Christ. They then set out in earnest to flee from the wrath to come. The resolution to flee must first be formed in the heart; but the public profession may be regarded, in an important sense, as the first manifest step in the way of escape.

"The profession of renouncing the world, and devoting ourselves to Christ, might have been required to be made in mere words addressed to the ears of those who hear; but infinite wisdom has judged it better that it should be made in a formal and significant act, appointed for the specific purpose. That act is baptism. The immersion of the body, as Paul has explained, signifies our burial with Christ; and in emerging from the water, we enter, according to the import of the figure, on a new life. We put off the old man, and put on the new man: 'As many of you as have been baptized into Christ, have put on Christ.'

"The place which baptism holds in the commission, indicates its use. The apostles were sent to make disciples,

and to teach them to observe all the Saviour's commands; but an intermediate act is enjoined, the act of baptizing them. In order to make disciples, they were commanded, 'Go, preach the Gospel to every creature.' When the proclamation of the good news attracted the attention of men, and by the divine blessing so affected their hearts, that they became desirous to follow Christ, they were taught to observe his commandments, and first to be baptized. This ceremony was manifestly designed to be the initiation into the prescribed service; and every disciple of Christ who wishes to walk in the ways of the Lord, meets this duty at the entrance of his course.

"The design of baptism is further indicated by the clause 'baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' The rendering of our version, '*in* the name of,' makes the clause signify that the administrator acts by the authority of the Trinity; but the more literal rendering '*into* the name of,' makes it signify the new relation into which the act brings the subject of the rite. He is baptized into a state of professed subjection to the Trinity. It is the public act of initiation into the new service.

"The design of baptism proves its importance. The whole tenor of the gospel forbids the supposition that there is any saving efficacy in the mere rite; but it is the appointed ceremony of profession; and profession, we have seen, is, in general, necessary to salvation. As the divine goodness may pardon disciples who fear to make public profession, so it may, and we rejoice to believe that it does pardon those, who do not understand the obligation to make ceremonial profession, or mistake the manner of doing it. But God ought to be obeyed; and his way is the right way and the best way. Paul argues from the baptism of believers, their obligation to walk in newness of life. The ceremony implies

a vow of obedience, a public and solemn consecration to the service of God. The believing subject can feel the force of the obligation acknowledged in the act, and Paul appeals to this sense of obligation: 'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?' Though it is an outward ceremony, it is important, not only as an act of obedience, but as expressing a believer's separation from the world, and consecration to God, in a manner intelligible and significant, and well adapted to impress his own mind and the minds of beholders.

"The faith which is professed in baptism, is faith in Christ. We confess with our mouths the Lord Jesus Christ, and believe in our hearts that God has raised him from the dead. If the doctrine of the resurrection be taken from the Gospel, preaching is vain, and faith is vain. So, if the symbol of the resurrection be taken from baptism, its chief significancy is gone, and its adaptedness for the profession of faith in Christ, is lost. Hence appears the importance of adhering closely to the Saviour's command, 'immersing them.'

"The obligation to make a baptismal profession of faith, binds every disciple of Christ. Some have converted the Eucharist into a ceremony of profession; but this is not the law of Christ. Baptism was designed, and ought to be used, for this purpose. If infant baptism be obligatory, the duty is parental; and if it be a ceremony in which children are dedicated by their parents to the Lord, it is a different institution from that in which faith is professed. He who has been baptized in infancy, is not thereby released from the obligation to make a baptismal profession of faith in Christ. If it be granted, that his parents did their duty in dedicating him to God, he has, nevertheless, a personal duty to perform. The parental act of which he has no conscious-

ness, cannot be to him the answer of a good conscience toward God. Had it left an abiding mark in the flesh, an argument of some plausibility might be urged against the repetition of the ceremony. But the supposed seal of God's covenant is neither in his flesh, nor in his memory, and his conscience has no Scriptural release from the personal obligation of a baptismal profession."

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